

1 am never alone.

1876



William Cowan



Woldegkowal en  
welnuht

2  
3

16.10.1881

STC 16570

1732

1603  
- 130

with. Dd. 15. 14. 30. 18. d. 6. X

wicked not to come to the Sacram. 119.

A Booke  
OF THE FORME  
of common prayers, admini-  
stration of the Sacraments, &c.  
agreeable to Gods Worde, and  
the vse of the reformed  
Churches.

To this fourth editio is added the  
maner of ordination and admission of  
a Pastor to his charge, according  
to the maner of the refor-  
med Churches.

(\*)

Book

*The contents of this booke, are contey-  
ned in the page following.*



MIDDLEBURGH,  
Imprinted by Richard Schilders, Prin-  
ter to the States of Zeeland.

1602.

*Cum Privilegio,*

1704  
1002  
102

# The contents of this

Booke.

1. The confession of the Christian faith pag. 1. to 9.
2. Of publike exereise in the Assem-  
bly. First of prayers before the Ser-  
mon, with a confession of our sinnes.  
11. to 32.
3. Then the preaching of the Worde.  
Lastlie, divers formes of generall  
prayers for the whole estate of the  
Church after the Sermon.
4. Of the administration of the Sacra-  
mentes, Baptisme, and the L. Supper. 33. to 40.
5. The forme of Mariage. 51. to 57.
6. The visitation of the sickes. 57. 58.
7. The maner of buriall. 58.
8. The weekelie assemblie of Ministers, 58.  
for interpretation of Scriptures.
9. Of Church officers, their election and  
ordination. 59. to 63. to 85.
10. And first of the Ministers ordinatio.
11. Of their deposing for iust causes. 85. 86.
12. The order of Ecclesiasticall Disci-  
pline. 86. to 91.
13. Of the ciuill Magistrates office in cau-  
ses of the Church. 92.
14. Of Baptisme of Christian exercise. 93. to 138.

# A CONFES- sion of the faith of the Churches of England.



Beleeue <sup>a</sup> & con-  
fesse, <sup>b</sup> my Lorde  
God, eternall, in-  
finite, vnmeas-  
urable, incompre-  
hensible, inuisi-  
ble, <sup>c</sup> and almighty-  
tie, most mercifull, most iust, and only  
wise: one substance and <sup>d</sup> three per-  
sons, the Father, the Sonne, and the  
holie ghost.

<sup>a</sup> Rom. 10.9.10.

<sup>b</sup> Gen. 17.1.2.

Psalm. 63.

139.

<sup>c</sup> Gen. 1.  
Ephe. 4.5.6.

<sup>d</sup> Gen. 1.3.

<sup>1</sup> John. 5.7.

Mat. 3.17.

*I beleeue also, that the Father, by  
his almighty <sup>e</sup> power and wisedome,  
hath not onlie of <sup>f</sup> nothing created  
heauen, earth, & all things therein con-  
tained, & man after his owne <sup>g</sup> image,  
that he might in him bee <sup>h</sup> glorified:  
but also by his <sup>i</sup> fatherlie prouidence  
gouerneth, maintaineth, and prefer-  
ueth the same, according to the <sup>k</sup> pur-  
pose of his will.*

<sup>e</sup> Hebr. 1.3. *after*  
Prouer. 8.13. to 16.

<sup>f</sup> Genes. 1.2.1.

Iere. 32.17.

Psal. 33.6.7.

<sup>g</sup> Gene. 1.2.1.

Ephe. 4.4.5.

<sup>h</sup> 1. Cor. 6.2.0.

John. 17.14.5.

<sup>i</sup> Matth. 6.29.30.

Luke. 17.17.

<sup>k</sup> Ephe. 3.5.11.

A a

I be-

## 2. THE CONFESSION.

**a** Matt. 1.21. **I** Belleeue also and confess **a** I. B. S. v. 3. *And in*  
**Actes** 4.12. **I** Christ the onely Sauiour & Messi-  
**1 Tim. 1.15.**  
**b** John 1.14. **as: who being equall with** **b** God, made  
**Phil. 2.5-6.** **him selfe of no reputation, but tooke**  
**2 Tim. 3.13.** **son him the shape of a seruant, and be-**  
**2 John 5.7.** **came** **c** man in all things like vnto vs,  
**Rom. 9.5.**  
**c** Heb. 2.9. **sinne excepted, to** **d** assure vs of mercie

**to. 1416** **Phil. 2.7-8.** and forgiuenes. For whē through our  
**2 Pet. 2.** **father** **e** Adams transgression, we were  
**2 Rom. 8.**  
**2 John 2.** become children of perdition, there  
**e Gen. 3.6.** **7** was no meanes to bring vs from that  
**Rom. 5.12-18.** **yoke of sinne and damnation,** **f** but  
**Ephē. 2.1-2.3.**  
**Galat. 3.10.** Only Iesus Christ our Lorde: who gi-  
**f Actes 4.31.** **ving vs that by** **g** grace, which was his  
**2 Petr. 2.24.** **by nature, made vs, through faith the**  
**Isa. 28.**  
**Rom. 9.** **h** children of God. For when the **i** ful-  
**2 John. 1.1.** **lunes of time was come, he was concei-**  
**Heb. 1.** **ued by the power of the** **k** holy Ghost,  
**Rom. 1.**  
**h Galat. 3.2.** **borne of the Virginie Marie (accor-**  
**John 1.12.** **ding to the fleshe) and** **l** preached in  
**i Galat. 4.4.** **earth the Gospell of saluation, till at**  
**Actes 2.**  
**k Isa. 7.14.** **length, by the enuie of the** **m** Priestes,  
**Luke. 1.31-3.** **he was guiltles cōdemned vnder Pon-**  
**1 Act. 10.36.** **tius Pilate, then President of Iurie, &**  
**m John. 7.1.**  
**Matt. 1.2.** **most reprochfullie hanged and hau-**  
**led on the Crosse betwixt two theeues,**  
**as a notorious trespasser: where, ta-**dicid.****  
**m Gal. 3.13.** **king vpon him the** **n** punishment of  
our sinnes, hee deliuered vs from the  
curse of the Law.

And

## OF THE FAITH. 3

And forasmuch as he, being onely God, could not feele death, neither beeing onely man, could ouercome death, being both God and man, he suffered in his humanitie, most cruell death, feeling in him self the anger &

*Dead & buried.* sequere iudgment of God, euen the ex-

treeme <sup>a</sup> torments of hell, and there-  
fore cried with a loude voice, <sup>b</sup> My God, my God, why hast thou forsaken <sup>b</sup> Mat. 27.46.  
me! And so died, and was buried, re-  
maining vnder the power of death  
three dayes.

<sup>a</sup> Actes. 2.23.24

<sup>b</sup> Petr. 2.24.

<sup>c</sup> Isa. 53.4.8.

<sup>d</sup> Mat. 27.46.

Thus of his <sup>c</sup> free mercie without <sup>c</sup> Isa. 53.4.5.  
compulsion, he offered vp him self as <sup>Heb. 9.14.</sup>  
the onely sacrifice to purge the sinnes <sup>Galat. 1.4.</sup>  
of all the worlde: so that all other sa-  
crifices for sinne are blasphemous &  
derogate frō the sufficiencie thereof.  
The which death, albeit it did suffici-  
entlie <sup>d</sup> recōcile vs to God, yet the scri-  
ptures commone lie doe attribute our <sup>d</sup> Cola. 2.12.13.14

regeneration to his <sup>e</sup> resurrection. For <sup>e</sup> Rom. 10.9.

*The shird day he rose againe frō death.* as by <sup>f</sup> rising againe frō the graue the <sup>1</sup> Pet. 1.  
third day, he <sup>g</sup> conquered death, euen <sup>f</sup> Matt. 28.6.7.9.  
so, the victorie of our faith standeth <sup>Actes 10.40.</sup>  
in his resurrection: and therfore with- <sup>1</sup> Cor. 15.

out the one, we can not fele the bene- <sup>g</sup> Ose. 13.14.

fite of the other. For as by death <sup>1</sup> Cor. 15.54.57.  
<sup>h</sup> sin was taken away, so he rose againe for <sup>2</sup> Cor. 15.

our righteousness. A 3 And

#### 4 THE CONFESSION

**a** Eph. 4

John 14

**Ephe. 2**

**b** Mar. 16.<sup>19</sup>

**Luke. 24.<sup>51</sup>**

**Actes 1.<sup>9</sup>**

**c** Luke. 24

**John. 14**

**Actes 2**

**d** Rom. 8.<sup>34</sup>

**Hebr. 9.<sup>24</sup>**

**e** John 2.<sup>1</sup>

**f** Actes 1.<sup>11</sup> & 3.<sup>21</sup>

**g** Colo. 3.<sup>1</sup>

**Eph. 1.<sup>20</sup>**

**Heb. 4.<sup>10</sup>**

**g** Eph. 1.<sup>22</sup>

**Philip. 2.<sup>10</sup>**

**Colo. 2**

**h** Mat. 28.<sup>20</sup>

**i** Actes 3.<sup>21</sup>

**j** Actes 3.<sup>21</sup>

**k** Actes 1.<sup>11</sup>

**l** Mat. 25.

**m** Mat. 24.<sup>38</sup>

**n** Matth. 3.<sup>12</sup>

**o** Actes 10.

**p** Cor. 15.

**q** Thes. 4.<sup>16</sup>

**r** 2 Tim. 4.<sup>10</sup>

**s** Matth. 3.<sup>12</sup>

**t** John. 5.<sup>21</sup>

**u** Petr. 1

**v** Cor. 6

**Actes 17.**

And because he would **a** accomplish all things, & take possession for vs in *He a seer  
ascend into hea- ded into*

his kingdom, he **b** ascended into hea- *the heanen.*

**c** abundant giftes and power of his

**d** spirit; by whom we are most assured

**e** of his continuall **d** intercession to

**f** God the Father for vs. And although

**g** he be in **c** heauen, as touching his cor-

**h** poral presence, where the Father hath

**i** now set him at his **f** right hand, com-

**j** mitting vnto him the administration *And sit-  
teth at  
the right  
hande of*

**k** of all **g** things, as well in heauē aboue, *God the  
Father  
almigh-  
tys.*

**l** as in the earth beneath, yet is he **h** pre-

**m** sent with vs his members, euen to the

**n** end of the world, in preseruing & go-

**o** uerning vs with his effectuall power

and grace, who (when all things are

**p** fulfilled, which God hath spoken by *From  
the mouth of all his Prophetes since thence*

**q** the world began) will come in the *shall hee*

**r** same visible forme, in the which hee *come to  
judge the  
quicke &  
the dead.*

**s** ascended, with an vnspeakable **t** Ma-

**u** jeltie, power, & companie, to separate

**v** the Lambes from the goates, the elect

**w** from the reprobate: So that **m** none,

**x** whether he be aliue then, or dead be-

**y** fore, shall escape his iudgement.

**z** Orouer, I beleue and confess *I beleue*

**aa** the holie Ghost, **bb** God equall *in the ho-  
lie ghost.*

**cc** with

## OF THE FAITH.

with the Father, and the Sonne, who regenerateth & sanctifieth vs, ruleth and guideth vs into all trueth, persuading most assutedlie in our <sup>a</sup> consciences, that we bee the children of God, brethren to I E S V s Christ, and fellow-heires with him of life euerlasting. Notwithstanding it is not sufficient to beleue that God is omnipotent, & inercifull: that Christ hath made satiffaction: or that the holie Ghost hath his power and effect, except we doe <sup>(#)</sup> applie the same benefites to our selues whiche are Gods <sup>b</sup> elect by the Spirit.

*The holy  
catholike  
Church.  
The com-  
munion of  
Saintes.*

I Beleeue therefore and confesse one holie vniuersall <sup>c</sup> Church, which, <sup>c</sup> Matt. 26 is <sup>d</sup> the bodie of Iesus Christ the <sup>e</sup> onlie head thereof, <sup>f</sup> consenteth in faith, <sup>John. 10.</sup> hope, and charitie, vsing the giftes of <sup>Ephe. 5.23-27.32.</sup> God, <sup>g</sup> whether they be temporall, or <sup>Rom. 8.</sup> spirituall, to the profite and furthrance of the same. Which Church is <sup>h</sup> Ephe. 4.15. not <sup>i</sup> scene to mans eye, but onelie <sup>f</sup> Ephe. 4.5. knowne to God, who hath ordained <sup>Philip. 3.</sup> some as <sup>j</sup> vessels of wrath to damnation, <sup>Colos. 2.</sup> to the praise of his iustice: & hath <sup>Roma. 1.2.</sup> chosen others, <sup>k</sup> as vessels of honour <sup>i Cor. 3.2.</sup> to be saued, to the praise of the glorie <sup>h Rō. 1.17.45.</sup> of his grace: the which also in due <sup>i Rom. 9.21.22.</sup> <sup>k</sup> Ephe. 5.4.6.

## 6 THE CONFESSION

**a** Rom. 8. time he calleth to faith, to **a** integritud  
**Ephe. 5.27.** of life & godlie cōuersation, to make  
them a glorious Church to him self.

**b** Matt. 18.17. But that Church **b** whiche is vissible

**c** Cor. 15. in the seuerall congregations, & seene  
**marks of y<sup>e</sup> ch<sup>urc</sup>h** to the eye, hath three tokens or marks

1. whereby it may be knownen. First the **1. Mark**

**“** Mat. 28. **“** Word of God cōtained in the old<sup>e</sup> &

**Rom. 10.17.** and new Testament: which as it is **c** a-

**Ephe. 2.** boue the autoritie of **§** same church,

**2 Cor. 3.4.** and onely **d** sufficient to instruct vs in

**2 Tim. 3.** all things concerning saluation: so is

**2 Per. 1.**

**c Ephe. 2.20.** it left for **e** all degrees of men, to read

**Matth. 17.** & vnderstand: for without this **f** Word

**John 10.** neither Church, Councell, or Decree,

**d John. 26.13.**

**2 Tim. 3.15.** can establish anie point touching sal-

**e Ios. 17.8.** uation.

**John. 5.39** 2 The seconde is, the holy **g** Sacra-

**f Ephe. 5.** meints, to wit, of Baptisme & the Lords

**Mat. 15.9.** Supper, whiche Sacramentes Christ

**g Matth. 26.28.19.** hath left vnto vs as holy signes, and

**Rom. 4.11.** seales of Gods promises in him. For as

**Ephe. 5.** by Baptisme, once receyued, is signi-

fied that we, as well infantes as others

**h Rom. 5.12.** of age and discretion, being **h** straun-

**Ephe. 2.12.** gers from God by originall sinne, are

**Tit. 3.** receyued into his familie and Con-

**Rom. 7.** gregation, with full assurance that al-

**Rom. 4.** though this roote of sinne lye hyddc

**Psalm. 31.** in vs, yet to the electe it shall not bee

**i Cor. 15.** im-

## OF THE FAITH. 7

imputed: so the <sup>b</sup> Supper declareth, <sup>a Rom. 4:8</sup> that God, as a most prouident Father, <sup>Psal. 32:1</sup> doeth of his great goodnes spiritually <sup>b 1 Co. 10:14</sup> nourish our soules, <sup>c</sup> making vs par- <sup>c John. 6:35</sup> takers of his Sonne & all good things <sup>48-58</sup> in him by faith: which the Scripture calleth eating of his flesh, & drinking <sup>v.53-56</sup> of his bloud. Neither must wee in the administration of these Sacramentes, follow mans phantasie, but as Christ him self hath ordayne, so must they be ministred, and by such as by <sup>d</sup> ordi- <sup>d Hebr. 5:4</sup> narie vocation are therevnto called. Therefore, whosoeuer worshippeth these Sacraments, or cōtrariwise contemneth them, or without lawfull calling shall administer them, procurereth to him selfe damnation.

3 The third marke of this Church is <sup>3 Mark</sup>  
e Ecclesiasticall Discipline, which stā- <sup>e Mat. 18:15-16</sup> deth in admonitiō, separation, <sup>17:18</sup> excom- <sup>f Luke. 17:13</sup> munication, and the curse called A- <sup>Leuit. 17:19</sup> nathema, in soime speciall cases. <sup>g Proverbs. 5:22-23</sup>

Concerning the ciuill <sup>f</sup> Magistrates, <sup>f Rom. 13:1-2,3</sup> ordained of God to minister to euerie man iustice, defending the good, and punishing the euil, I acknowledge we must render vnto them honour & obediencie in all things, whiche are agreeable to the worde of God.

And

## 8 THE CONFESSION

h2 Km. 22 & 23

**a** Exo. 32.20.29 And as **a** Moses, Ezechias, Iosias, and **z** King. 18.4 <sup>ha. all</sup> other godly ruleris purged the church <sup>2 Chr. 29. all</sup> of God from superstition and idolatry. **b** 2 Tim. 4. **Colos. 2.** trie: so, where such are, the reformation and defence of Christes Church **Matth. 25.9** appertaineth to the Christian Magistrates, against all idolaters and heretics, as Papists, Anabaptists, familie of Loue, with such like members of Antichrist, to roote out all **b** doctrine of diuels and men, as the Masse, Purgatory, Limbus patrū, prayer to saints, and for the dead, free-will, superstitious distinction of meates, apparell, & dayes, vowes of single life, presence at idol seruice, mans merits, with such like: which drawe vs from the society of Christes Church, wherein **c** on-  
**Matth. 18.1** lie is remission of sinnes, purchased **18. John 20.23** by Christis bloud, to all them that believe, whether they bee Iewes or Gentils, and lead vs to vaine confidence in creatures, & trust in our owne imaginations. The punishment whereof, although God oftentimes **d** deferreth **Rom. 9.22** **e** Actes 24.26. in this life, yet after the generall **e** re-  
**d** Petr. 2.4. **f** 2 Thes. 4.8. **Phil. 3.20** **g** 2 John. 1. **Isa. 30.33** **h** John 5.29 **i** resurrection, when the bodies shall rise againe to bee ioyned to their soules in immortalitie, they shall be **f** damned to vnquenchable fire: and then wee

*The for-  
giveness  
of sinnes.*

*The re-  
surrec-  
tion  
of the bo-  
die.*

*which*

## OF THE FAITH. ¶

which haue forsaken all mans wise-  
dome, to cleaue vnto Christ, shall  
heare that ioyfull voyce: <sup>a</sup> Come yee  
blessed of my Father, inherite yee the  
kingdome prepared for you, from  
the beginning of the world: and so  
shall goe triumphing with him, in  
bodie and soule, to remaine euer- <sup>b</sup> i The. 4.17  
lastinglie in glorie, where we shall see <sup>c</sup> John. 5.29  
<sup>d</sup> ecor 13.12 God <sup>c</sup> face to face, and shall no more <sup>d</sup> Isa. 16  
neede one to instruct another: for we <sup>e</sup> Hebr. 8.11  
shall all <sup>d</sup> know him from the highest  
to the lowest. To which true God,  
the Father, the Sonne, and the holie  
Ghost, be all praise, honour and glo-  
rie, now and euer. So be it.

¶



# 10. Publike exercizes in the Assemblies.

*V*pon the dayes appointed for the preaching  
of the worde, when a conuenient number of  
the congregation are come togither, that they  
maye make fruite of their presence, till the  
Assemblie be full, one appointed by the El-  
dership, shall read some Chapters of the Ca-  
nonical booke of Scripture, singing Psalmes  
betweene at his discretion: and this reading  
to bee in order as the booke and Chapters  
followe, that so from time to time the holy  
Scriptures maye bee read throughout. But  
uppon speciaall occasion, speciaall chapters  
may be appointed. When the houre apoin-  
ted for the Sermon is come, beginning with  
these wordes: *Our helpe bee in the name of  
the Lorde, who hath made both Heauen &  
Earth: used after the Confession following:*  
or the like in effecte, sayinge to the people,  
*Lette vs fall downe before the Maiestie  
of Almighty God, humble confessinge our  
sinnes, and followe in your hartes the tenor  
of my wordes.*

\*psal.124.8.

THE

sinnes vsed before Sermon.

**O** Eternall God, & most mercifull Father, we confesse and acknowledge heere before thy diuine Maiestie, that wee are misera-  
ble <sup>a</sup> sinners, <sup>b</sup> conceyued and borne in sinne <sup>a Rom. 3.1-18</sup> Psalm. 143.4  
and iniquitie, so that in vs there is no <sup>c</sup> good- <sup>b Psal. 5.1.5.</sup> <sup>c Rom. 7.13</sup>  
nesse. For the <sup>d</sup> fleshe euermore rebelleth <sup>d Gal. 5.17</sup>  
against the spirit, wherby we cōtinuallie trans-  
gressē thine holy precepts & cōmandements,  
& so purchase to our selues through thy iust  
iudgement <sup>e</sup> death and damnation. Notwith- <sup>e Rom. 2.5</sup>  
standing <sup>f</sup> o Heauenlie Father, forasmuch as <sup>f Colof. 3.1</sup> Jeremie 30.  
thou hast vouchsafed to offer pardon to all  
that repent, & seeke it in the name of thy be-  
loued Sonne Christ Iesus, & that by thy grace  
we are displeased with our selues for the sinnes  
that we haue committed against thee, and do  
vnfainedlie repent vs of the same, wee most  
humblie beseech thee for Iesus Christes sake,  
to shew thy mercie vpon vs, to forgiue vs all  
our sinnes, & to increase thine holy Spirit in  
vs, that we <sup>g</sup> acknowledging frō the botrome <sup>g Rom. 6</sup>  
of our hearts our owne vnrighteousnes, may <sup>Ephe. 4.5</sup>  
from henceforth not onely mortifie our sin- <sup>1 Petr. 2</sup>  
full lustes and affections, but also bring forth  
such fruites, as may please thee: not for anie  
worthinesse therof, but for the gmerits of thy  
dearly beloued Sonne Iesus Christ our onely <sup>Ephe. 1.14</sup>

Sau-

## 12 THE CONFESSION

Sauior, whom thou hast alreadie giuen an oblation and sacrifice for our sinnes, and for <sup>a</sup> John 14.13. <sup>& 16.23.</sup> whose <sup>a</sup> sake we are certainlie persuaded, that Math. 7.7. thou wilt denie vs nothing, that we shall aske <sup>b</sup> Jam. 1.5. in his name, according to thy will. For thy <sup>b</sup> John. 3.24. Spirite doeth assure our consciences, that Rom. 8.14. thou art our mercifull Father, and so louest <sup>c</sup> Rom. 8.35. vs thy children through him, that <sup>c</sup> nothing is able to remooue thine heauenlie grace and fauour from vs. To thee therefore, o Father, with the Sonne and the holie Ghost, bee all honour and glorie, worlde without ende: So be it.

This confession made, the people are to sing a Psalme, as the Minister appointeth: which ended, the Pastour prayeth for the assistance of Gods holie Spirit, that the word may be expounded faithfullie, to the honor of his name, and the edification of the Church, and that it may be receyued with such humilitie and obedience as therewith to belongeth: concluding with the Lords prayer. Then he is to reade the Text: alwayes to be taken out of some part of the Canonicall Scriptures, and so to proceede to the Sermon. The Sermon ended, the Pastour is to vse one of these prayers following.

## A PRAYER FOR THE WHOLE state of Christes Church.

<sup>d</sup> 1 Pet. 3. <sup>e</sup> Num. 26. <sup>f</sup> Deut. 9. <sup>g</sup> Iesu. 7. **A** Lmighty God, and most mercifull Father, we <sup>d</sup> humblie submit our selues, and <sup>e</sup> fall downe before thy Maiestie, beseeching thee from the bottome of our hearts, that this seede

**a** seede of thy worde, now sownen amongst vs, <sup>a Mat. 13.3.</sup>  
 may take such deepe roote, that neither the <sup>g. 23.</sup>  
 burning heate of persecution cause it to wi-  
 ther, neither the thornie cares of this life doe  
 choake it: but that as seede sownen in good  
 ground, it may bring foorth thirtie, sixtie, or  
 an hundred fold, as thine heauenlie wisedom  
 hath appointed. And because we haue neede  
 continuallie to craue many thinges at thine  
 hands, we humblie beseech thec, o Heauenlie  
 Father, to graunt vs thine holie <sup>b</sup> Spirit, to di- <sup>b Luk. 11.13.</sup>  
 rect our petitions, that they may proceede <sup>Rom. 1.</sup>  
 from such a feruent minde, as may be agree- <sup>James 5.</sup>  
 able to thy most blessed will. <sup>1 John. 5.</sup> <sup>Wisd. 9.</sup>

And seeing that our infirmitie is able <sup>c</sup> to <sup>c 2. Cor. 3.5</sup>  
 doe nothing without thine help, & that thou <sup>John. 14.5.</sup>  
 art not ignorant with how many and how <sup>Phil. 2.13. 31.6</sup>  
 great <sup>d</sup> tentarions wee poore wretches are on <sup>d Psal. 40.</sup>  
 euerie side inclosed and compassed, let thy <sup>1 Petr. 1.2.</sup>  
 strength, o Lord, sustaine our weakenesse, that <sup>e 1 Pet. 5.8.</sup>  
 wee beeing defended with the force of thy <sup>f Luk. 17.5.</sup>  
 grace, may be safelie preserued against all as-  
 saults of Satan, who goeth about continually <sup>g Psal. 95.8.</sup>  
 like a <sup>e</sup> roaring Lion, seeking to deuoure vs. <sup>Heb. 3.14.7.</sup>  
**f** Increase our faith, o mercifull Father, that <sup>f</sup>  
 we doe not swarue at any time from thine <sup>g</sup>  
 heauenlie Word, but augment in vs hope and <sup>g</sup>  
 loue, with a care to keepe all thy coimande-  
 ments, that no <sup>g</sup> hardnesse of heart, no hypo-  
 critie, no concupiscence of the eyes, nor en-  
 tisementes

risementes of the worlde, doe draw vs away  
from thine obedience. And seeing wee liue

**a** 1 Tim. 4<sup>1</sup> now in these most <sup>a</sup> perillous times, let thy

**b** 22 Petr. 3<sup>1</sup> Fatherlie prouidence defende vs against the

**c** 2 Tim. 3<sup>1</sup> violence of all our enemies, which doe euerie  
where pursue vs, but chieflie against the wic-  
ked rage and furious vprores of the Anti-  
christ of Rome.

Furthermore, forasmuch as by thine holie

**b** 1 Tim. 2<sup>1</sup> Apostle wee be taught to make our **b** prayers

**c** 23 and supplications for all men, wee pray not

onlie for our selues here present, but beseech

thee also to reduce al such as be yet ignorant,

from the miserable captiuitie of blindnesse &

error, to the pure vnderstanding of thine hea-

**c** Rom. 15<sup>5</sup> **b** 6. tienlie trueth, that we all with one **c** consent

**d** Ephe. 4<sup>3</sup> and vnitie of mindes, may worship thee our

onlie God and Sauiour: and that all Pastors,

Shepheardes, and Ministers, to whom thou

**d** John 2<sup>1</sup> hast committed the **d** dispensation of thine

**e** Math. 28<sup>1</sup> holic word, and charge of thy chosen people,

**f** 20 **g** Cor. 9<sup>16</sup> may both in their life and doctrine, be found

**h** Marke 16<sup>15</sup> **i** may both in their life and doctrine, be found

**j** 15 to 20<sup>16</sup> **k** may both in their life and doctrine, be found

faithfull, setting onlie before their eyes thy

glorie, and that by them all poore sheepe

which wander and goe astray, may be gathe-

red and brought home to thy fold.

**l** Pro. 21<sup>1</sup> Moreover, because the **e** hearts of rulers are

in thine handes, we beseech thee to direct &

gouerne the heartes of all Kings, Princes and

Magistrates, to whom thou hast committed

the

the a sworde: especiallie, ô Lorde, accor- a Rom. 13.11-23.  
ding to our bounden duetie, wee beseeche John: 19.21.  
thee to maintaine and increase the prospe-  
rous estate of our moste noble Queene  
E L I Z A B E T H: Whom as thou hast placed  
ouer vs in thy great mercie, and preserued  
her by thy mightie power: so wee beseeche  
thee, o Lorde, by the same mercie, to mul-  
tiplie on her y excellēt gifts of the H. Spirit:  
And by the same power as thou hast always  
preserued her, so to preserue her still. And  
as thou hast discouered the vnnatural trea-  
sons, & wicked practises, so to discouer the  
stil: that as for all other thy singular graces,  
so also for this great mercie, both Prince &  
people may reioyce and magnifie thy great  
Name. Also we pray thee for her Maiesties  
right Honorable Counsell, that thy good  
Spirit may furnish euerie one of them with  
wisedom and strength, and other excellent  
gifts, fitte for their calling. Furthermore,  
we pray thee for all other Magistrates, and  
for the whole Realm, that all men in their  
calling may be found faithfull in seeking  
to set foorth thy glorie, and to procure the  
godlie peace & prosperitie of all the lande.  
And lette thy fatherlie fauour so preserue  
them, and thine holie Spirit so gouerne  
their hartes, that they may in such sorte  
execute their office, that thy Religion may

**1. Tim. 2.** be purelie maintained, <sup>a</sup> maners reformed,  
**23. 2. Tim. 1. 27.** and sinne punished, according to the pre-  
 cise rule of thine holie Worde.

**b 1. Cor. 12. 12.** And for that we be all <sup>b</sup> members of the  
**Rom. 12. 4.** mysticall body of Christ Iesus, wee make  
 our requestes vnto thee, O Heauenlie Fa-

**c James 5. 14.** ther, for all such as are <sup>c</sup>afflicted with anie

**15.** kinde of crosse or tribulation, as warre,  
 plague, famine, sicknesse, pouertie, impri-  
 sonment, persecution, banishment, or anie  
 other kinde of thy roddes: whether it bee

**d 2. Cor. 1. 4.** griefe of bodie, or vncertaintie of minde,

**Hebr. 13. 3.** that it would please thee to giue them pa-  
 tience and constancie, till thou sende them  
 full deliuernace of all their troubles. Final-  
 lie, O Lorde, we most humblie beseeche

thee, to shewe thy great mercies vpon our  
 brethren, which are persecuted, cast in <sup>e</sup> pri-

**e Heb. 13. 3.** son, and daylie condemned to death for

**Rom. 8. 35.** the testimonie of thy trueth. And though

**Psalm. 43.** they be vtterlie destitute of all <sup>f</sup> mans ayde,

**f John 16. 13-24.** yet let thy sweet comfort neuer depart frō  
 them: but so inflame their heartes with  
 thine holy Spirite, that they may boldlie  
 and chearefullie abyde <sup>g</sup> such triall, as thy

**h Acts 2.** godlie wisedome shall appoint, so that at

**Mat. 10.** length as well by their death as by their

**Luke 21.** <sup>i</sup> life, the kingdome of thy Sonne I E S U S

**i Rom. 14. 17.** Christ may increase and shine throughout  
 all the world.

**g 1. Pet. 1.**

**h 2.**

**Mat. 10.**

**Luke 21.**

**i Rom. 14. 17.**

**ANOTHER PRAYER**  
 that may sometimes be vsed  
 after the Sermon.

**A**lmightie God and heauenlie Father,  
 since thou hast promised to graunt  
 our requestes, which wee shall make vnto  
 thee in the Name of our Lord Iesus Christ  
 thy welbeloued Sonne, and that we are al-  
 so taught by him & his Apostles, to assem-  
 ble our selues in his Name, promising that  
 he will be among vs, and make intercessi-  
 on for vs vnto thee, for the obtayning of  
 all such things, as we shall agree vpon here  
 in earth: we therefore (hauing first thy co-  
 mandement to pray for such as thou hast  
 appointed rulers and gouernours ouer vs,  
 & also for all things needfull both for thy  
 people, & for all sortes of men, forasmuch  
 as our faith is groûded on thine holy word  
 and promises, and that we are heere gathe-  
 red togither before thy face, & in the name  
 of thy Sonne our Lord Iesus) we, I say, make  
 our earnest supplicatiô vnto thee, our most  
 mercifull God and bountifull Father, that  
 for Iesus Christes sake our onely Sauiour  
 & Mediator, it may please thee of thine in-  
 finite mercie frelie to pardô our offences,  
 and in such sorte to draw and lift vp our  
 heartes & affections towards thee, that our

requestes may both proceed of a feruent minde, and also be agreeable vnto thy most blessed will and pleasure, which is onlie to be accepted.

(•) We beseeche thee therefore, O Heauenlie Father, for all Princes and Rulers, vnto whom thou hast cōmited the administration of thy iustice, and namelie, for the excellent estate of the Queenes Maiestie, and all her Honorable Counsell, with the rest of her Magistrates and Commons of the Realme, that it would please thee to graunt her thine holy Spirit, and increase the same frō time to time in her, that shee may with a pure faith acknowledge Ies vs Christ thine onely Sonne our Lord, to bee King of all kings, & gouernor of all gouernours, euen as thou hast giuen all power vnto him both in heauen and in earth: and so giue her selfe wholie to serue him, and to aduaunce his kingdome in her Dominions, ruling according to thy worde, her subiectes, which are thy creatures, and the sheepe of thy pasture, that wee beeing mainteyned in peace and traiquillitie, may serue thee in all holiness and vertue: and finallie, being deliuered from all feare of enimies, may render thankes vnto thee all the dayes of our life.

We beseeche thee also most deare Father, for

mat 28.18.19.

Luke 1.71.74.

Luke. 15.

for all such as thou hast appointed Ministers vnto thy faithfull people, and vnto whom thou hast committed the charge of soules, and the ministerie of thine holy gospel, that it would please thee so to guide them with thine holy Spirit, that they may be found wise, faithfull and zealous of thy glorie, directing alwayes their whole studies vnto this ende, that the poore sheepe whiche are gone astray out of thy flocke, may be sought out & brought againe vnto the Lord Iesus, who is the chiefe Shepheard and Prince of Pastors, to the intent they may from day to day grow & increase in him to all righteousnesse and holinesse. And on the other parte, that it would please thee to deliuer all the Churches from the daugers of rauening Wolues, and frō hirelinges, who seeke their owne ambition and profit, and not the setting forth of thy glorie onely, and the safegarde of thy flocke.

Moreover, wee make our prayers vnto thee, ô Lorde God, most mercifull Father, for all men, that as thou wouldest haue all sortes of men saued, & come to the knowledge of the trueth: so it may please thee, that such as haue bene hitherto holdē captiue in darknessse & ignorance, for lacke of the knowledge of thy Gospel, may through the preaching thereof, and the cleare light

of thine holy Spirit, bee brought into the right way of saluation, which is, to knowe thee the onely true God, and Iesus Christ whom thou hast sent. Likewise, that they whom thou hast alreadie endued with thy grace, & illuminated their hearts with the knowledge of thy Worde, may continually increase in godlincsse, and bee plenteouslie enriched with spirituall benefites: So that we may altogether worship thee, both with heart and mouth, and render due honor & seruice vnto Christ our Lord.

In like maner, ô Lord of all true comfort, we commende vnto thee in our prayers all such persons as thou hast visited & chastiſed with any crosse and tribulatiō: all such people as thou hast punished with pestilence, warre, or famine: and all other persons afflicted with pouertie, imprisonmēt, sicknesse, banishmēt, or any like bodily aduersitie, or hast otherwise afflicted in spirit: that it may please thee to make them feele thy fatherlie affection towardes them, and to know that these crosses are chastiſemēts for their amendeinent, to the end that they may vnfainedlie turne vnto thee, and so receyue full comfort, and be deliuered from their euills. But especiallie wee commende vnto thy diuine protection, all such as are vnder the tyrannie of Antichrist, and both lacke the preaching of the Word, the food

of life, & haue not libertie to call vpon thy Name in opē Assemblie: chieflie our poore brethren which are imprisoned and persecuted by the enimies of thy Gospell, that it may please thec, O Father of consolations, to strengthen them by the power of thine H. Spirit, in such sort, as they neuer shrink backe, but may cōstantly perseuere in their holy faith, & so to succour and assist them, as thou knowest to be most expedient: com forting them in their afflictions, maintayning them in thy safegard against the rage of the enimies, and increasing in them the giftes of thy holy Spirit, that they may glorifie thee their Lord God, both in their life and in their death.

Finallic, ô Lord God most deare Father, wee beseeche thee, to graunt vnto vs also, which are heere gathered togither in the Name of thy Sonne Iesus Christ, to heare his Word preached, "that we may acknowledg truelie & without hypocrisie, in how miserable a state of damnation wee are by nature, and how worthilie we procure vnto our selues cuerlasting death, prouoking from time to time thy gricuous punishments against vs, thorough our wicked and sinfull life, to the ende, that seeinge there remayneth no sparke of goodnes in our nature, and that there is nothing in vs,

" If þ lords Supper bee ministred, then is here added this clause,  
And to cele- brate his holy Supper,

Hallowed  
bee thy  
Name.

Thy king-  
dome come.

as touching our first birth, meete to enjoye  
the heritage of thy kingdom, we may whol-  
lie render vp our selues with all our hearts,  
and with an assured confidence vnto thy  
dearelie beloued Sonne Iesus Christ our  
Lord, our onely Sauiour & Redeemer, that  
he dwelling in vs, we may mortifie our old  
man and sinfull affections, that we may be  
renued into a more godlie life, whereby  
thine Holie Name may bee aduanced and  
magnified in vs: likewise, that thou mayest  
haue the tuition and gouernance ouer vs,  
and that we may learne daily more & more  
to humble and submit our selues vnto thy  
Maiestie, in such sorte that thou mayest be  
counted King and Gouernour ouer all,  
guyding thy people with the scepter of thy  
Worde, & by the vertue of thine holy Spi-  
rit, to the confusion of all thine enimies,  
thorough the might of thy trueth & righ-  
teousnesse, so that by this meanes all power  
and height which withstandeth thy glorie,  
may be continuallie throwne downe and  
abolished, vntill such time as the full and  
perfect face of thy kingdom shall appeare,  
when thou shalt shewe thy selfe in iudge-  
ment in the person of thy Sonne: whereby  
also we with the rest of thy children, may  
render vnto thee perfect & true obedience,  
even as thine heauenlie Angels doe applice  
them

them selues onely to the performing of thy commaundements: so that thine onely will may be fulfilled without any contradiction, and that euerie man may bende him selfe to serue and please thee, renouncing their owne willes, with all the affections and desires of the flesh. Graūt vs also, good Lord, that we thus walking in the loue and dread of thine Holie Name, may bee nourished through thy goodnesse, and that wee may receyue at thy handes all things expedient and necessarie for vs, and so vse thy giftes peaceable and quietlie, to this ende, that when we see that thou haſt care of vs, wee may the more effectuallie acknowledge thee to be our Father, looking for all good giftes at thine hande, and by withdrawinge and pulling backe all our vaine cōfidence from creatures, may ſet it wholy vpō thee, and ſo rest onclie in thy moſt bountifull mercie. And for ſo much as whilſt we con tinue heere in this transitorie life, we are ſo miserable, ſo fraile, and ſo much enclined vnto ſinne, that we fall continuallie and ſwarue from the right way of thy commaundements, we beſeeche thee pardon vs our innumerable offences, whereby we deſerue thy iuft iudgement and condeimnation, and forgiue vs ſo frelie, that death and ſinne may hereafter haue nothing againſt

Giue vs this  
day our dai-  
lic bread.

vs,

And forgiue vs, neither laye vnto our charge that wic-  
vs our tre- ked roote of sinne, which doeth euerinore  
spasles.

And lead vs  
not into ter-  
nation.

remaine in vs : graunt that by thy com-  
maundement, we may forgette the wrongs  
which other doe vnto vs, and in steede of  
seeking vēgeance, may procure the wealth  
of our enemies. And for as much as of our  
selues wee are weake , vtterlie vnable to  
stande, and assalted euermore with such  
multitude of most dangerous enemies, the  
Deuill, the Worlde, sinne, and our owne  
concupiscences which doe neuer leaue off  
to fight against vs, lett it be thy good plea-  
sure,to strengthen vs with thy holie Spirit,  
and to arme vs with thy grace , that there-  
by we may be able constantlie to withstand  
all tentations, and to perseuere in this spi-  
rituall battel against sinne, vntill such time  
as we shall obtaine the full victorie, and so  
at length may triumphantlie raigne in thy  
Kingdome, with our Captaine and gouer-  
nour Iesus Christ our Lord,in whose name  
we further pray as he hath taught vs.

This prayer following may be also vsed to bee saide  
after the sermon, on the day whiche is appointed  
for common prayer : and it is very proper for our  
state and time, to mooue vs to true repentance,  
and to turne backe Gods sharpe roddes which yet  
threaren vs,

O God

**O** God almighty and heauenly Father, we acknowledge in our cōsciences & cōfesse, as the trueth is, that we are not worthy to lift vp our eyes to heauē, much lesse ineeet to come into thy presence, & to be so bold as to thinke that thou wilt heare our prayers, if thou haue respect to that which is in vs: for our consciences accuse vs, and our owne sinnes doe beare witnesse against vs: yea, and wee know that thou art a righteous Judge, which punished the faultes of such as transgresse thy commaundements. Therefore, ó Lorde, when we consider our whole life, we haue cause to be cōfounded in our own hearts, and to be swallowed vp in the deep gulfe of death. Notwithstanding most mercitfull Lorde, since it hath pleased thee of thine infinit mercie to cōmaund vs to call vpon thee for helpe, euен from the deepe bottome of hell: and that the more lack & defaut we fele in ourselues, so much the rather we shuld haue recourse vnto thy gratiouse bōūtie: since also thou hast promised to heare & accept our requestes & supplications, without hauing anie respect to our vnworthines, for the merits of our lord Iesuſ Christ, whom alone thou hast appointed to bee our Intercessour and Aduocate, we humble our selues before thee, renounçing all vaine confidence in mans helpe,

and

and cleaue onelic to thy mercie, calling vpon thy holy Name, to obteine pardon for our sinnes.

First, O Lorde, besides the innumerable benefites which thou doest vniuersallie bestowe vpon al men, thou hast giuen vs such speciall graces, that it is not possible for vs to rehearse them, no nor sufficientlie to conceiue them in our mindes. It hath pleased thee to call vs to the knowledge of thy holy Gospell, drawing vs out of the miserable bondage of the Deuill, whose slaues wee were, and deliuering vs from most cursed idolatrie and wicked superstition, wherein we were plunged, to bring vs into the meruailous light of thy trueth. Notwithstanding such is our vnthankfulness, that not onely we forget those thy benefites whiche we haue receyued at thy bountifull hande, but haue gone astray from thee, and haue turned our selues from thy Law, to goe after our owne concupiscences & lustes, and neither haue giuen worthie honour & due obedience to thine holy Worde, neither haue aduanced thy glorie, as our duties required. And although thou hast not ceasid continually to admonish vs most faithfullie by thy Worde, yet we haue not giuen eare to thy Fatherlie admonition.

Wherfore, ô Lord, wee haue sinned and  
haue

haue grieuouslie offended against thee, so  
that shame and confusion appertayneth to  
vs: and we acknowledge that wee are alto-  
gether guiltie before thy iudgement, and  
that if thou wouldest deale with vs accor-  
ding to our demerites, we could looke for  
no other then euerlasting death and dam-  
nation. For although we would excuse our  
selues, yet our owne conscience would ac-  
cuse vs, and our wickednes would appeare  
before thee to condemne vs. And in verie  
deed, O Lorde, wee see by the corrections  
which thou hast alreadie laid vpon vs, that  
we haue giué thee great occasion to be dis-  
pleased with vs: for seeing thou art a iust &  
vpright Judge, it can not be without cause,  
that thou punishment thy people. Wherefore,  
for as much as we haue felt thy stripes, wee  
acknowledge that we haue iustlie stirred vp  
thy displeasure agaist vs: yea, and yet wee  
see thine hande lifted vp to strike vs again:  
for the roddes & weapons wherewith thou  
art accustomed to execute thy vengeance,  
are alreadie in thine hande, and in full rea-  
dinesse. Wherewith though thou shouldest  
punish vs much more grieuouslie then thou  
hast hitherto done, and that, whereas wee  
haue receyued one stroke, thou wouldest  
giue vs a thousande: yea, if thou wouldest  
bring vpon vs all the curses written in thy

Law,

Law, and pursue vs with the grieuous punishments, wherewith thou diddest punish thy people Israell, wee confesse that thou shouldest doe therein most righteouslie, & we can not denie, but we haue fullie deserued the same. Notwithstanding, ô Lorde, our heauenlie Father, seeing thou art our maker, and we the workmanship of thine hands, seeing thou art our Pastor, & we thy flocke: seing also that thou art our Redeeemer, and wee the people whom thou hast bought: finallie, because thou art our God, & we thy chosen Heritage, suffer not thine anger so to kindle against vs, that thou shouldest punish vs in thy wrath, neither remember our wickednes so, as to take vengeance therof, but rather chastise vs according to thy mercie. We confesse, O Lord, that our misdeedes haue enflamed thy wrath against vs, yet, cōsidering that by thy grace we call vpon thy Naime, & make profession of thy trueth: mainteine, we beseech thee, the worke that thou hast begon in vs, to the ende that all the worlde may knowe that thou art our God and Sauiour. Thou knowest that such as thou hast destroyed & brought to confusion, do not set forth thy prayses, but the heauie soules, the humble hearts, the consciences oppressed, & loaden with the grieuous burden of their sinnes,

and

and therefore thirste after thy grace, they  
shall set foorth thy prayse and glorie.

Thy people of Israel oftētimes prouoked  
thee to anger through their wickednesse,  
whervpon thou diddest iustlie punishe the:  
but so soone as they acknowledged their  
offences, and returned to thee, thou diddest  
receiue them alwayes to mercie: and were  
their enormities & sins neuer so grieuous,  
yet for thy Couenantes sake which thou  
haddest made with thy seruāts, Abrahā Isa-  
ac & Iacob, thou diddest alwaies withdraw  
frō them thy roddes & curses, which were  
prepared for them, in such sorte, that thou  
diddest neuer refuse to heare their prayers.

We haue obtained by thy goodnesse, in a  
farre more excellent maner, the same Co-  
uenant, stablished by the meanes of IESVS  
Christ our Sauior, written with his bloud,  
& sealed with his death and passion. Ther-  
fore, O Lord, we renouncing our selues, &  
all vaine cōfidence in mans helpe, haue our  
onely refuge to this thy most blessed Coue-  
nant, whereby our Lord Iesus, through the  
offering vp of his body in sacrifice, hath  
reconciled vs vnto thee. Behold vs there-  
fore, O Lorde, in the face of Christ thine  
annoyned, that by his intercession, thy  
wrath & indignation may be appeased, and  
that the grieuous plagues and iudgements  
which

which we haue deserued, may be remoued from vs, and that the bright beames of thy countenance may shine vpon vs, to our great comfort and assured saluation: and from this time forwarde, vouchsafe to receyue vs vnder thine holy tuition, and gouerne vs with thy holy Spirit, whereby we may bee regenerate a new vnto a farre better life.

And albeit we be most vnworthie in our owne selues, to open our mouthes, and to intreate thee in our necessities, yet for so much as it hath pleased thee to commaund vs to pray one for another, wee make also our hūble prayers vnto thee, for our poore brethren, whom thou doest visite and chāstise with thy roddes and corrections, most instantly desiring thee, to turne away thine anger from them. Remember, ô Lorde, that they are thy children, as wee are: and though they haue offended thy Maiestie, yet we beseech thee that it may please thee not to cease to proceede in thine accustomed bountie and mercie, which thou hast promised, should euermore continue towardes thine elect. Vouchsafe therefore, ô Lorde, to extende thy pitie vpon all thy Churches, and towardes all thy people, whom thou doest now chāstise, either with pestilence or warre, or such like thine accusto-

customed roddes, as sicknesse, prison, po-  
uerie, or any other affliction of body or  
minde, that it would please thee to cōfort  
them as thou knowest to bee most expedi-  
ent for them, so that thy roddes may be in-  
structions for them, to assure them of thy  
fauour, & for their amendement, whē thou  
shalt giue them constancie and patience, &  
also asswage and stay thy corrections: and  
so at length by deliuering them frō al their  
troubles, giue them iust occasion to reioice  
in thy mercie, and to praise thine Holie  
Name. Especiallie, o Lord, haue compassiō  
on those that employe them selues for the  
maintenance of thy trueth: strégt hen them  
with an invincible constancie: defende and  
assist them: ouerthrow the craftie practises  
and conspiracies of their enemies: bridle  
their rage, and lett their bolde enterprises,  
which they vndertake against thee and the  
members of thy Sonne, turne to their own  
confusion: and suffer not thy kingdome to  
be vtterlie desolate, neither suffer the remé-  
brance of thine holy Name to be cleane a-  
bolished, nor that they, among whō it hath  
pleased thee to haue thy praise set forth, be  
destroyed, and that the Turkes, Paganes, &  
other infidels, the church of Rome, or o-  
ther heretikes, by such occasiō boast them  
selues thereby, & blasphemē thy Name. (•)

To this the  
Minister ad-  
deth that  
part which  
is in the for-  
mer prayer  
marked  
thus (•) p. 18. l. 5.

C Then

Then the people are to sing a Psealme, as the Pastor appointeth: Which ended, he is to pronounce one of these blessings, and so the Congregation departeth.

**T**He Lord blesse vs and saue vs: the Lord make his face to shine vpon vs, and be mercifull vnto vs: the Lord turne his countenance towards vs, & graunt vs his peace.

**T**He grace of our Lord Iesus Christ, the loue of God, and communion of the holie Ghost, be with vs all: So be it.

### O F B A P T I S M E.

It shall not be necessarie for the Pastour daylie to repeate all these thinges before mentioned, but beginning with some like confession, to proceede to the Sermon: which ended, he eyther is to vse the prayer for all estates, before mencioned, or else to pray, as the Spirit of God shall moue his hearte, framing the same according to the time and matter which he hath intreated of. And if there shall be at anie time any present plague, famine, pestilence, warre, or such like, which be euident tokens of Gods wrath, as it is our parte, to acknowledge our sinnes to be the occasion thereof, so are we appointed by the Scriptures, to giue our selues to mourning, fastinge, and prayer, as the meanes to turne away Gods heauie displeasure. Therefore it shall be conuenient, that the Minister, during such time, doe not onely admonish the people thereof, but also vse some forme of praier, according as the present necessitie requireth, to the whiche he may appointe by consent of the Eldershippe, some seuerall day after the Sermon, weekelie to be obserued, where it may be done conuenientlie.

QF

OF THE ADMINISTRATI-  
TION OF THE SACRA-  
mentes, BAPTISME, and the  
Lordes SVPPER. 33

First of the order of  
BAPTISME

Forasmuch as it is not permitted by Gods Worde, that women, or any priuate person should preache or minister the Sacramentes, and it is evident that the Sacraments are not ordained of god to be vsed but in places of the publike Congregation, & necessarilie annexed to the preaching of the Worde, as scales of the same, therefore the infant which is to be baptized, shalbe brought to the Church at some day appointed to common prayer and preaching, accompanied with the Father & godfathers, as the Eldership of that Congregation shall think conuenient. After the Sermon, the childe beeing presented to the Minister, hee demaundeth this question :

DOe you present this Childe to bee Baptized?

*The AunsWERE.*

Yea, we require the same.

*Then the Pastor is to proceed, saying:*

Then let vs cōsider, dearlie beloued, how Almighty God hath not onely made vs his children by "adoption, and receiued vs into the fellowship of his Church, but also hath promised that he wil be our <sup>b</sup>God,

<sup>b</sup> Gen. 17:7.  
Exod. 12:17.

C 2

and

### 34. OF BAPTISME.

and the God of our childe, vnto the thou-  
sande generation. Which thing as he con-  
firmed to his people of the olde Testament

**a Gen. 17.9.** by the Sacrament of **a Circūcision**, so hath  
**10.11. Roma. 4.11.** he also renewed the same to vs in his newe  
**b Colo 1.12.** Testament by the Sacrament of **b Baptisme**:  
**Galat. 3.12.** **Actes 2.38.39.41.** commaunding his **c** Apostles to baptize in  
**c Mat. 28.19.** the Name of the Father, and of the Sonne,  
**Marke. 16.15.** and of the holy Ghost: declaringe thereby  
that such as beleeue, and their infantes, ap-  
pertaine to him by couenant, and therfore  
ought not to bee defrauded of those Holie  
**d. Actes. 10.** signes and seales **d** whereby his childe are  
knowne from infidels and pagans.

Neither is it requisite, that all those that  
receiue this Sacrament, haue the vse of vn-  
derstanding and faith, but that they be **cō-**

**e Actes. 2.37.** yteined vnder the name of **e** Gods people: so  
**f 1 Cor. 7.14.** that remission of sinnes in the bloud of  
Christ Iesus, doeth appertaine vnto them  
by Gods promise.

**g 1 Cor. 7.14.** This thing is most euident by **f** St Paule,  
who pronounceth the children begotten  
& borne, either of the parents being faith-  
full, to be cleane and holie. Also our Sau-  
**g Marke. 10.** our Christ admitteth **g** children to his pre-  
**Mat. 19.13.14.** fence, imbracing & blessing them. Which  
**Luc. 18.15.** testimonies of the holy Ghost assure vs,  
**Psalm. 22.30.** that infants be of the number of Gods peo-  
ple, and that remission of sinnes doeth also

ap-

## OF BAPTISME. 35

appertaine to them in Christ. Therefore without iniurie, they can not bee debarred from the common signe of Gods children.

And yet is not this outward action of such necessitie, that the lacke <sup>a</sup>thereof should be a Rom. 4:11. hurtfull to their saluation, if that, preuen- Gal. 3. ted by death, or such like cause of necessi- James. 2. tie, they may not conuenientlie be presen- Gen. 15:17. ted to the Church. But wee hauing respect to that obedience, which Christians owe to the voyce and ordinance of Christ I E S V S, who commaunded <sup>b</sup>to preach and baptize b Mark: 16:15. to all such without exception, doe iudge them Mat. 28:18-19. 20. onely vnworthie of anie fellowship with him, who contemptuously refuse such ordinarie meanes, as his wisedome hath ap- pointed to the instruction of our dull sen- ses.

Furthermore, it is euident, that Baptisme was ordeyned to bee ministred in the ele- ment of <sup>c</sup>water, to teach vs, that like as water outwardlie doeth washe away the filth of the bodie, so inwardlie doeth the bloode <sup>c</sup> Mat. 3:6. <sup>d</sup> Pet. 3:21. <sup>e</sup> John. 5:6. <sup>f</sup> Cor. 10:2. of Christ purge our soules from that cor- ruption and deadlie poysone, wherewith <sup>d</sup> by nature we were infected. Whose vene- <sup>d</sup> Ephes. 2:3. <sup>e</sup> Rom. 7. <sup>f</sup> Rom. 4:24. <sup>g</sup> Galat. 3. <sup>h</sup> Psalm. 32:1. <sup>i</sup> Roma. 6:3-4. <sup>j</sup> Galat. 3:27. <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup

As Iudas, Simon Magus,  
Hymeneus, Alexander,  
Philetus.

**Actes 2.13**

**x Ephe. 3.17.**  
**1 Cor. 12.**  
**Rom. 6.**  
**Col. 2.**

The fruit of baptisme standeth in two points: mortification, and regeneration.

**e 1 Pet. 5.8.**

**Luke. 22.31.**

**Job. 7.1.**

**d Rom. 1.5**

**1 Pet. 1**

**James. 1**

**Ephe. 6.**

**-57. Ose. 13.14.**

**Hch. 2.14.**

by Baptisme: not that we thinke any such vertue or power to be included in the visible water or outward action, (for manie haue bene baptized, and yet neuer inwardlie purged) but that our Sauior Christ, who commanded Baptisme to be ministred, wil by the power of his holie Spirit effectuallie work in the hearts of his **c** elect in time convenient, all that is meant & signified by the same. And this the Scripture calleth our **d** regeneration, whiche standeth chieflie in these two pointes, In mortification of the rebellious lustes of the flesh, and in newnesse of life, whereby we continuallie striue to walke in that purenes and perfection, wherewith we are cladde in baptisme.

And although we in the iourney of this life be **c** encumbred with manie enimies, which in the way assaile vs, yet fight we not without fruit. For this **f** continuall battell which we fight against sinne, death & hell, is a most infallible argument, that God the Father, mindfull of his promise made vnto vs in Christ Iesus, doeth not onlie giue vs motions and courage to resist them, but also assurance “ to ouercome, and obtaine victorie. Wherefore, dearelie beloued, it is not onlie of necessitie that we be baptized, but also it much profiteth oft to be present at the ministration thereof, that we being put

put in minde of the <sup>a</sup> league & Couenant <sup>a</sup> Deut. 6.  
made betweene God and vs, that he will be Ios. 1.

our God, & we his people: he our Father, <sup>b</sup> Iere. 3. 1. 33.  
and we his children, may haue occasion as Heb. 8. 10.  
well to trie our liues past, as our present  
cōuersation, and to proue our selues, whe-  
ther we stande fast in the faith of Gods e. Titus. 1. 1.  
leſt: or cōtrariwise, haue strayed from him  
through <sup>c</sup> incredulitie & vngodlie liuing: <sup>c</sup> Ephe. 4.  
whereof if our consciences doe accuse vs, <sup>Col. 3.</sup>  
yet by hearing the louing promises of our  
heauenlie Father (who calleth all men to  
mercie by <sup>d</sup>repentance) we may from hence <sup>d</sup> Ezech. 18. 25. 27. 32.  
foorth walke more warelie in our voca- <sup>Act. 1. 13.</sup>  
tion. <sup>2 Pet. 3.</sup> <sup>Deut. 4. 6.</sup>

Moreover, ye that be Fathers and Mo-  
thers, may take hereby most singular com-  
fort, to see your children thus receyued  
into the bosome of Christes Congregati-  
on, whereby you are daylie admonished,  
that ye nourishe and bring vp the children  
of gods fauour and mercie, ouer whom his  
fatherlie prouidence <sup>e</sup> watcheth continual-  
lie. Which thing, as it ought greatly to re-  
ioice you, knowing that <sup>f</sup> nothinge can <sup>e</sup> Mat. 18. 20.  
come vnto the without his good pleasure, <sup>f</sup> Matth. 6.  
so ought it to make you diligent & careful  
to nourture, and instruct them in the <sup>g</sup> true <sup>g</sup> Deut. 4. 6.  
knowledge and feare of God. Wherein if Ephe. 6. 4.  
you be negligent, ye doe not onely <sup>h</sup> iniurie <sup>h</sup> 1 Sam. 2. 12. 29.  
i King 2. 24. (31)

What daunger hangeth over those parentes, which negleget the bringe vp of their childdre in godlines.

to your own children, hydinge from them the good will & pleasure of almighty God their Father, but also heape damnation vpon your selues, in suffering his children, bought with the bloud of his deare Sone, so trayterouslie, for lacke of knowledge to turne back from him. Therefore it is your duetie, with all diligence to prouide that your children in time conuenient bee instructed in all doctrine necessarie for a true Christian: chieflie that they be taught to rest vpō the iustice of Christ Iesuſ alone, and to abhorre & flee all superstition, Heresie and Idolatrie. Finallie, to the intent that wee may be assured, that you the Father or the Suerties consent to the performance hereof, declare here before God & the face of his Congregation, if this be the summe of thy faith, that you beleue, and wherin you will see this childe instructed: Which is conteyned in these Wordes:

I beleue in God the Father. &c.

Wherenvnto aunswere being taken, hee prayeth in this maner, or ſuch like.

**A**lmighty and euerlastinge G O D, which of thine infinite mercie and goodneſſe haſt promised vnto vs, that thou wilt not onely bee our God, but also the God and Father of our Children, wee beſeeche thee, that as thou haſt vouchſafed

to

to call vs to be partakers of this thy great  
 mercie in the <sup>a</sup>fellowship of faith, so it may a Galat. 3.  
 please thee to sanctifie with thy <sup>b</sup>Spirite, & <sup>1</sup>Petr. 1.  
 to receyue into the number of thy children <sup>Phil. 3</sup>  
 this infant, whom we shall baptize accor- <sup>b</sup>Rom. 3.4.  
 ding to thy <sup>c</sup>worde, to the end that he, <sup>1</sup>Cor. 5  
 coming to perfect age, may <sup>d</sup>confesse thee Rom. 8.  
 onelie the true God, and whome thou hast Ephe. 2.3.  
 sent, Iesus Christ, and so serue thee, & be <sup>c</sup>Marth. 28.19  
 profitable to thy Churche, in the whole Marke. 16.16.  
 course of his life, that after this life be en- Actes. 2.38.  
 ded, he may be brought as a liuely mem- <sup>d</sup>Roma. 10.9.10.  
 ber of the body of Christ, vnto the full John. 17.3.  
 fruitiō of thy <sup>f</sup>joyes in the Heauens, where <sup>f</sup>1 Cor. 2.  
 thy Sonne our Sauiour Christ reigneth Roma. 6.  
 worlde without ende. In whose Name wee Titus. 3.  
 praye as hee hath taught vs:

*Our Father which art in heauen.*

<sup>g</sup> When they haue prayed in this sorte, the Minister  
 is to require the childe's name, whiche knownen,

*Hee is to saye:*

N. <sup>a</sup> I baptize thee in the Name of the  
 Father, of the Sonne, & of the holie Ghost.

<sup>a</sup> Matt. 28.19.

<sup>Marke. 16.16.</sup>

<sup>Actes. 2.38.</sup>

And as he speaketh these wordes, hee shall take wa-  
 ter in his hande, and <sup>g</sup> powre it vpon the childe's <sup>g</sup> or washed  
 face, Which done, he is to giue thanks as follow-  
 eth.

**F**Orasmuch, most holy and merciful Fa-  
 ther, as thou doest not onelie blesse vs  
 with

## 40 OF BAPTISME.

with common benefits, like vnto the rest of mankinde, <sup>a</sup> but also heapest vpon vs most abundantlie rare and wonderfull giftes, of duetie we lift vppe our eyes and mindes vnto thee, & giue thee most humble thankes for thine infinite goodnessse, which hast not onely numbred vs amongst thy <sup>b</sup> Saintes, but also of thy free mercie doest cal our children vnto thee, marking them with this Sacrament, as a singular token and seale of thy loue. Wherefore, most louing Father, though we be not able to deserue this so great a benefite (yea, if thou wouldest handle vs according to our <sup>c</sup> merites, wee should suffer the punishments of eternall death & damnation) yet for Christes sake wee beseeche thee, that thou wilt confirme this thy fauour more & more towards vs, and take this infant into thy tuitioun and defence, whom we offer & present vnto thee with common supplications, & neuer suffer him to fall away from thee: but that hee maye knowe thee continuallie to bee his mercifull Father, thorough thine holie Spirite, working in his heart, by whose diuine power hee maye so preuayle against Satan, that in the end, obtayning the victorie, he may be exalted into the libertie of thy kingdome. So be it.

THE

<sup>b</sup> Ephe.3  
<sup>c</sup> Pet.2.

Ofc.2.

<sup>b</sup> 1 Pet.2.  
Ephe.2.

\*Rom.1.  
Iere.2.  
Isa.40.  
Luke.17.

# THE MANNER 41. OF ADMINISTERING the Lords Supper.

The day when the Lords Supper is to be ministred, which shalbe commonly once a moneth, or so ofte as the Congregation shall thinke expedient, the Minister shall vse to say as followeth.

Let vs marke, deare brethren, and consider how Iesus Christ did ordaine vnto vs his Holie Supper, according as Saint Paule maketh rehearshall in the i i. Chap. of the firste Epistle to the Corinthians, saying:

I haue receyued of the Lord, that which 1 Cor. 11.23.  
I haue deliuered vnto you, to witte, that the Lord Iesus the same night he was betrayed, tooke bread, 24. and when he had giuen thankes, he brake it saying: Take yee, eate ye, this is my bodie, which is broken for you: do you this in remembrance of mee. Likewise after Supper, hee tooke the Cup, 25. saying: This Cuppe is the new Testament or Couenant in my bloud: doe yee this so ofte as yee shall drinke thereof, in remembrance of mee. For so ofte as you 26. shall eate this bread, and drinke of this Cuppe, yee shall declare the Lords death vntill his comminge. Therfore whosoeuer 27.  
shall

shall eate this breade, & drinke the Cuppe  
of the Lorde vnworthily, he shall be guiltie  
of the body and bloud of the Lorde. Then  
v 28 see that euery man prooue & trie him selfe,  
and so let him eate of this breade, & drinke  
29 of this Cuppe, for who so euer eateth or  
drinketh vnworthily, he eateth & drinketh  
his owne damnation, for not hauing due  
regarde and consideration of the Lords  
bodie.

¶ This done, the Pastor is to proceede to the exhortation, saying:

**D**early beloued in the Lorde, for as  
much as we be now assembled to cele-  
brate the holy communion of the bodie &  
bloud of our Sauiour Christ, let vs consider  
these wordes of Saint Paule, howe he ex-  
horteth all persons diligently to trie and  
examine them selues, before they presume  
to eate of that bread, and drinke of that  
Cuppe. For as the benefite is great, if with  
a truelie penitent heart, and liuelie faith  
wee receyue that holie Sacrament (for then  
wee spirituallie eate the fleshe of Christ, &  
drinke his bloude: the wee dwell in Christ,  
and Christ in vs: we be one with Christ, &  
Christ with vs:) so is the daunger exceeding  
great, if wee receyue this holie Sacramente  
vnworthilie: for then wee be guiltie of the  
bodie

bodie and bloud of Christ our Sauiour: w<sup>e</sup> cate and drinke our owne damnation , not consideringe the Lorde his bodie, which is offered in this Sacramente to the worthie receyuer: wee kindle Gods heauie wrath against vs , and prouoke him to plague or chastise vs, with diuerse diseases , and sundrie kindes of death.

Therefore, if anie of you bee <sup>a</sup> ignoraunt a Hose. 4. 5. of God, <sup>b</sup> a denier of the faith, <sup>c</sup> an hereticke or scismatike, <sup>d</sup> an Idolatour, a worshipper of Angells , Saintes , or anie other creatures, <sup>e</sup> a witch, sorcerour, southsayer, or suche as haue anie truste or confidence in them, <sup>f</sup> a mainteyner of Images or mans inuentiones in the seruice of G O D , a neglecter, <sup>g</sup> contemner, hinderer or slaunderer of God, his holye Worde, Sacramentes, and Discipline, a <sup>h</sup> periurcd person, a prophaner of the Lords Sabbath: disobedient to Parents, Magistrates, Ministres, & other Superiours, or bee a murderer , or in malice and enuie, or bee mercilesse and cruell, or an oppressour, Vsurer , or fornicatour, adulterour, an incestuous person , buggerer, or bee a theefe, <sup>i</sup> a false dealer in bayninge, or anie the like matter : a slauderour, backebyster , or false witnessse bearer, or in anie other grieuous crime, laiment and

b Roma. 1. Marke. 8.

c 1 Cor 1. 19 Tit. 2. 10.

d 1. Cor. 5. 11. 1 John. 5. 21.

e Gal. 5. 30.

f Deut. 4. 12.

g Gene. 17. 1. John. 5. 21.

h Mat. 18. 35. Mat. 5. 33.

i 1 Cor. 5. 11.

Mat. 18. 35.

i 1 Thes. 4. 6.

## 44 THE L O R D S

and bewayle our sinnes and iniquities, and presume not to come to this holie Table, least the Deuill enter into you, as he entred into Iudas, and fill you full of all iniquities, and bring you to destruction, both of bodie and soule.

**a John. 13.2.** Judge therefore your selues, examine and trie your hearts (Brethren) that ye bee not judged of the Lord: **b** Repente you truelie for your sinnes past, and haue a liuelie and stedfast faith in Christ our Sauiour, see-

**c Actes 4.10.** king onlie your saluation in the **c** merites **12. Galat. 2.16.** of his death and passion, of his righteousnesse and obedience: from hence foorth

**d 1. Pet. 2.1.** refusing and forgetting all enuie and **d** malice, with full purpose and deliberation, to liue in Brotheily amitie, and all godlie and honest conuersation all the dayes of your life.

And albeit wee feele in our selues much fraieltie and wretchednesse, as that we haue not our faith so perfect and constant, as we ought, being manie times readie to distrust Gods goodnesse through our corrupt **c** nature, and also that we are not so throughlie giuen to serue God, neither haue so feruent a zeale to set foorth his glorie, as our duetie requireth, feeling still such rebellion in our selues, that wee haue neede daylie to

**f Galat. 5.17.** **f** fight against the lustes of our flesh, yet neuer-

**e Rom. 7**

neuerthelesse, seeing that our Lorde hath  
dealth thus mercifullie with vs, that hee  
hath printed his <sup>a</sup> Gospell in our hearts, so <sup>a Heb. 8,19.</sup>  
that wee are preserued from falling into <sup>b</sup> Iere. 31.33.  
desperation and misbelieve: and seeing also <sup>c</sup> Isa. 5.  
he hath indued vs with a <sup>b</sup> will, and desire <sup>b Rom. 7.15 to 25</sup>  
to renounce and withstand our owne af- <sup>c</sup> Phil. 1.

fections, with a longing for his righteous-  
nesse and the keeping of his commaunde-  
mentes, we may be now right well assured,  
that those defaultes and manifold imper-  
fections in vs shall be no hinderance at all  
against vs, to cause him not to accepte and  
impute vs as worthy to coine to his spiri-  
tuall Table. For the ende of our comming  
thither is not to make <sup>c</sup> protestation that <sup>c Luke. 18,11-12</sup>  
wee are vpright or iust in our liues, but  
contrariwise, wee come to seeke our life  
and perfection in I E s v s Christ, acknow-  
ledging in the meane time, that wee of our  
selues be the children <sup>d</sup> of wrath and dam- <sup>d Ephe. 2,1-23.</sup>  
nation. <sup>Luc. 8,2.</sup>

Let vs consider then, that the Sacra-  
ment is an excellent medicine for all poore  
sicke creatures, a comfortable helpe to  
weake soules, and that our Lord requireth  
no other worthiness on our parte, but that  
wee vnfainedlie acknowledge our wicked-  
nesse, and imperfection. Then to the end  
that wee may bee worthy partakers of his  
merites,

merites, and most comfortable benefits, by

**¶ Iohu.6.53-56.** the true and spirituall eating of his flesh, and drinking of his bloud, let vs not suffer

**Trāsubstā-  
tiation, Trās-  
elementati-  
on, Trans-  
mutation, &  
Transfor-  
mation, as  
the pavistes  
vſe thē,  
the doctrine  
of Deuilles.** our mindes to wander about the cōsideration of these earthlie & corruptible things (which we ſee prefent to our eyes, and feele with our handes) to ſeeke Christ bodilie

**The true  
eatinge of  
Christ in the  
Sacrament.** present in them, as if hee were incloſed in the bread or wine, or as if these Elementes were turned & chaūged into the ſubſtance of his flesh and bloud. For the onely way to diſpoſe our ſoules to receyue nouriſhement, releefe and quickening of his ſubſtance, is to lift vp our mindes by faith aboue all things worldlie and ſenſible, and thereby to enter into Heauen, that we may finde and receyue Christ, where he “ dwelleth vndoubtedlie verie God, & verie man, in the incomprehenſible glorie of the Father, to whom bee all prayſe, honour, and glorie, now and euer, Amen.

**¶** The exhortation ended, the Minister is to giue thankes, either in these wordes following, or like in effect.

**Gene.1.11** **O** Father of mercie, and God of all conſolation, ſeeing all creatures doe ac- knowledge and confeſſe thee as Gouuer- nour and Lorde, it becometh vs the work- manſhip of thine owne handes, at all times

to

to reuerence and magnifie thy godlie Ma-  
iestie: first, for that thou hast created vs to  
thine own <sup>a</sup> image & similitude, but chief-  
lie because thou hast deliuered vs fro that  
everlasting <sup>b</sup> death and damnation, into  
the which Satan drew mankinde by the  
meane of sinne: from the bondage where-  
of, neither man nor Angell was <sup>c</sup> able to  
make vs free, but thou, o Lord, riche in  
mercie, and infinite in goodnesse, hast pro-  
uised our redemption to stand in thy onelie  
& welbeloued Sonne, whom of very <sup>d</sup> loue  
thou diddest giue to bee made man like  
<sup>e</sup>vnto vs in all things, <sup>f</sup> sinne except, that  
in his bodie hee might receiue the punish-  
ment of our transgression, by his death to  
make <sup>g</sup> satisfaction to thy iustice, and by  
his resurrection to <sup>h</sup> destroy him that was  
author of death, & so to bring againe <sup>i</sup> life  
to the worlde, from which the whole of-  
spring of <sup>k</sup> Adam most iustlie was exiled.

O Lord, we acknowledge, that no crea-  
ture is able to <sup>l</sup>comprehend the length and  
breadth, the deepenesse and height of that  
thy most excellēt loue which mooued thee  
to shew mercie where none was <sup>m</sup> deserued:  
to promise and giue life, <sup>n</sup> where death had  
gotten victorie: to receiue vs into thy grace <sup>o</sup> Gen.6.5.  
when wee could doe <sup>o</sup> nothing but rebell <sup>o</sup> Gen.6.5.  
against thy iustice. O Lord, the blind dul-  
nessse

<sup>a</sup> Gen.1.26.17 & 9.6.

<sup>a</sup> Ephe.2.10.

<sup>a</sup> Galat.1.10.

<sup>a</sup> Gen.3.23.

<sup>b</sup> Actes 4.12.

<sup>b</sup> Heb.1.1.

<sup>c</sup> John 3.15-18.

<sup>c</sup> 1 John 3.16.

<sup>c</sup> 2 John 1.1.

<sup>c</sup> 3 John 1.1.

<sup>c</sup> 4 John 3.16.

<sup>c</sup> 5 John 3.16.

<sup>c</sup> 6 John 3.16.

<sup>c</sup> 7 John 3.16.

<sup>c</sup> 8 John 3.16.

<sup>c</sup> 9 John 3.16.

<sup>c</sup> 10 John 3.16.

<sup>c</sup> 11 John 3.16.

<sup>c</sup> 12 John 3.16.

<sup>c</sup> 13 John 3.16.

<sup>c</sup> 14 John 3.16.

<sup>c</sup> 15 John 3.16.

<sup>c</sup> 16 John 3.16.

<sup>c</sup> 17 John 3.16.

<sup>c</sup> 18 John 3.16.

<sup>c</sup> 19 John 3.16.

<sup>c</sup> 20 John 3.16.

<sup>c</sup> 21 John 3.16.

<sup>c</sup> 22 John 3.16.

<sup>c</sup> 23 John 3.16.

<sup>c</sup> 24 John 3.16.

<sup>c</sup> 25 John 3.16.

<sup>c</sup> 26 John 3.16.

<sup>c</sup> 27 John 3.16.

<sup>c</sup> 28 John 3.16.

<sup>c</sup> 29 John 3.16.

<sup>c</sup> 30 John 3.16.

<sup>c</sup> 31 John 3.16.

<sup>c</sup> 32 John 3.16.

<sup>c</sup> 33 John 3.16.

<sup>c</sup> 34 John 3.16.

<sup>c</sup> 35 John 3.16.

<sup>c</sup> 36 John 3.16.

<sup>c</sup> 37 John 3.16.

<sup>c</sup> 38 John 3.16.

<sup>c</sup> 39 John 3.16.

<sup>c</sup> 40 John 3.16.

<sup>c</sup> 41 John 3.16.

<sup>c</sup> 42 John 3.16.

<sup>c</sup> 43 John 3.16.

<sup>c</sup> 44 John 3.16.

<sup>c</sup> 45 John 3.16.

<sup>c</sup> 46 John 3.16.

<sup>c</sup> 47 John 3.16.

<sup>c</sup> 48 John 3.16.

<sup>c</sup> 49 John 3.16.

<sup>c</sup> 50 John 3.16.

<sup>c</sup> 51 John 3.16.

<sup>c</sup> 52 John 3.16.

<sup>c</sup> 53 John 3.16.

<sup>c</sup> 54 John 3.16.

<sup>c</sup> 55 John 3.16.

<sup>c</sup> 56 John 3.16.

<sup>c</sup> 57 John 3.16.

<sup>c</sup> 58 John 3.16.

<sup>c</sup> 59 John 3.16.

<sup>c</sup> 60 John 3.16.

<sup>c</sup> 61 John 3.16.

<sup>c</sup> 62 John 3.16.

<sup>c</sup> 63 John 3.16.

<sup>c</sup> 64 John 3.16.

<sup>c</sup> 65 John 3.16.

<sup>c</sup> 66 John 3.16.

<sup>c</sup> 67 John 3.16.

<sup>c</sup> 68 John 3.16.

<sup>c</sup> 69 John 3.16.

<sup>c</sup> 70 John 3.16.

<sup>c</sup> 71 John 3.16.

<sup>c</sup> 72 John 3.16.

<sup>c</sup> 73 John 3.16.

<sup>c</sup> 74 John 3.16.

<sup>c</sup> 75 John 3.16.

<sup>c</sup> 76 John 3.16.

<sup>c</sup> 77 John 3.16.

<sup>c</sup> 78 John 3.16.

<sup>c</sup> 79 John 3.16.

<sup>c</sup> 80 John 3.16.

<sup>c</sup> 81 John 3.16.

<sup>c</sup> 82 John 3.16.

<sup>c</sup> 83 John 3.16.

<sup>c</sup> 84 John 3.16.

<sup>c</sup> 85 John 3.16.

<sup>c</sup> 86 John 3.16.

<sup>c</sup> 87 John 3.16.

<sup>c</sup> 88 John 3.16.

<sup>c</sup> 89 John 3.16.

<sup>c</sup> 90 John 3.16.

<sup>c</sup> 91 John 3.16.

<sup>c</sup> 92 John 3.16.

<sup>c</sup> 93 John 3.16.

<sup>c</sup> 94 John 3.16.

<sup>c</sup> 95 John 3.16.

<sup>c</sup> 96 John 3.16.

<sup>c</sup> 97 John 3.16.

<sup>c</sup> 98 John 3.16.

<sup>c</sup> 99 John 3.16.

<sup>c</sup> 100 John 3.16.

<sup>c</sup> 101 John 3.16.

<sup>c</sup> 102 John 3.16.

<sup>c</sup> 103 John 3.16.

<sup>c</sup> 104 John 3.16.

<sup>c</sup> 105 John 3.16.

<sup>c</sup> 106 John 3.16.

<sup>c</sup> 107 John 3.16.

<sup>c</sup> 108 John 3.16.

<sup>c</sup> 109 John 3.16.

<sup>c</sup> 110 John 3.16.

<sup>c</sup> 111 John 3.16.

<sup>c</sup> 112 John 3.16.

<sup>c</sup> 113 John 3.16.

<sup>c</sup> 114 John 3.16.

<sup>c</sup> 115 John 3.16.

<sup>c</sup> 116 John 3.16.

<sup>c</sup> 117 John 3.16.

<sup>c</sup> 118 John 3.16.

<sup>c</sup> 119 John 3.16.

<sup>c</sup> 120 John 3.16.

<sup>c</sup> 121 John 3.16.

<sup>c</sup> 122 John 3.16.

<sup>c</sup> 123 John 3.16.

<sup>c</sup> 124 John 3.16.

<sup>c</sup> 125 John 3.16.

<sup>c</sup> 126 John 3.16.

<sup>c</sup> 127 John 3.16.

<sup>c</sup> 128 John 3.16.

<sup>c</sup> 129 John 3.16.

<sup>c</sup> 130 John 3.16.

<sup>c</sup> 131 John 3.16.

<sup>c</sup> 132 John 3.16.

<sup>c</sup> 133 John 3.16.

<sup>c</sup> 134 John 3.16.

<sup>c</sup> 135 John 3.16.

<sup>c</sup> 136 John 3.16.

<sup>c</sup> 137 John 3.16.

<sup>c</sup> 138 John 3.16.

<sup>c</sup> 139 John 3.16.

<sup>c</sup> 140 John 3.16.

<sup>c</sup> 141 John 3.16.

<sup>c</sup> 142 John 3.16.

<sup>c</sup> 143 John 3.16.

<sup>c</sup> 144 John 3.16.

<sup>c</sup> 145 John 3.16.

<sup>c</sup> 146 John 3.16.

<sup>c</sup> 147 John 3.16.

<sup>c</sup> 148 John 3.16.

<sup>c</sup> 149 John 3.16.

<sup>c</sup> 150 John 3.16.

<sup>c</sup> 151 John 3.16.

<sup>c</sup> 152 John 3.16.

<sup>c</sup> 153 John 3.16.

<sup>c</sup> 154 John 3.16.

<sup>c</sup> 155 John 3.16.

<sup>c</sup> 156 John 3.16.

<sup>c</sup> 157 John 3.16.

<sup>c</sup> 158 John 3.16.

<sup>c</sup> 159 John 3.16.

<sup>c</sup> 160 John 3.16.

<sup>c</sup> 161 John 3.16.

<sup>c</sup> 162 John 3.16.

<sup>c</sup> 163 John 3.16.

<sup>c</sup> 164 John 3.16.

<sup>c</sup> 165 John 3.16.

<sup>c</sup> 166 John 3.16.

<sup>c</sup> 167 John 3.16.

<sup>c</sup> 168 John 3.16.

<sup>c</sup> 169 John 3.16.

<sup>c</sup> 170 John 3.16.

<sup>c</sup> 171 John 3.16.

<sup>c</sup> 172 John 3.16.

<sup>c</sup> 173 John 3.16.

<sup>c</sup> 174 John 3.16.

<sup>c</sup> 175 John 3.16.

a Matt. 16. nesse of our corrupt nature, will not suffer  
 1. Cor. 2.14. vs sufficientlie to weigh these thy most am-  
 Luke 1.1. ple benefites: yet neuerthelesse, at the <sup>b</sup> b'cō.  
 Mark. 10.  
 b Mat. 26.26. in auendeinent of Ie s v's Christ our Lord,  
 Luke 22.19.27. wee present our selues to this his Table  
 c 1. Cor. 11.2 (which he hath left to be vsed in <sup>c</sup> remem-  
 brance of his death vntill his comming ag-  
 aine) to declare and witnessesse before the  
 World, that by him alone we haue received  
 d libertie, and life: that by him alone thou  
 doest acknowledge vs thy children: and  
 e Roma. 8.14.15. heires: that by him alone we haue f en-  
 t. Pet. 1.3.4 entrance to the throne of thy grace: that by  
 Ephc. 5. him alone we are g pollesed in our spiritu-  
 f Ephc. 2.1. all kingdome, to eate & drinke at his h'cō.  
 Heb. 4.1.2. all kingdome, to eate & drinke at his h'cō.  
 Roma. 3. ble, with whom we haue our conuersatiu-  
 g Matth. 25.34. on presentlie in heauen, and by whom our  
 John. 14.2.3. bodies shall bee raised vp againe from the  
 Luke 12.32. dust, and shall be placed with him in that  
 h Luke 22.19. Reuel. 2.20. endlesse ioye, which thou, o Father of mer-  
 i Phil. 3.20. cie, hast prepared for thine elect <sup>k</sup> before  
 Ephc. 2.6. the foudation of the world was laide. And  
 k Ephe. 1.4. Reuel. 13.8. these most inestimable benefits we acknow-  
 ledge and confesse to haue receyued of thy  
 l Roma. 3.1. free mercie and gracie, by thine onely be-  
 Ephe. 2. loued Sonne Iesus Christ: for the whiche  
 Titus 3. therefore we thy Congregation <sup>m</sup> mooued  
 n Roma. 8.26. by thine holy Spirit, redele thee all thanks,  
 prayse and glorie, for euer and euer.

This

This done, the Minister comming to the Table, &c: the Table being furnished, is to break the bready and deliuer it to the people, saying: Take & eate, this bread is the body of Christ that was broken for vs, Doe this in remembrance of him: who di- stribute and diuide the same among them selues, according to our Sauiour Christes commandement. Likewise he shall give the Cuppe, saying: Drinke yecall of this: This Cuppe is the new Te- stament in the bloud of Christ, which was shedde for the finnes of manie: Doe this in remembrance of him: During the which time, some place of the Scriptures is to bee read, which addeth liuelie sett foorth the death of Christ, to the intent that our eyes and senses may not onely be occupied in these outward signes of bread and wine, which are cal- led the visible word, but that our hearts & mindes also may bee fullie fixed in the contemplation of the Lords death which is by this holy Sacrament represented. And after the action is done, he is to giue thankes, saying:

Matth. 26.26.27.  
Marke 14.22.23.  
Luke 22.19.20.  
1. Cor. 10.16.17.  
1. Cor. 11.24.25.26  
John 13.14

**M**ost mercifull Father, wee render to thee all prayse, thankes and glorie, for that it hath pleased thee of thy great mercies, to graunt vnto vs, miserable sin- ners, so excellent a gift and treasure, as to receyue vs into the <sup>a</sup> fellowship and com- panie of thy deare sonne I e s v s Christ our Lorde, whom thou hast <sup>b</sup> deliuered to death for vs, and hast giuen him vnto vs, as a necessarie <sup>c</sup> foode and nou- rishment vnto euerlasting life. And now wee beseeche thee also, O heauenlie Fa- ther, to graunt vs this request, that

<sup>a</sup> 1. Cor. 10.16.17.

<sup>b</sup> Roma. 4.25.

<sup>c</sup> John. 6.40.47.

D 2 thou

• 50. THE LORDS SUPPER.

thou never suffer vs to become so vnkind,  
as to forgette so worthie benefites , but ra-  
ther imprint and fasten them sure in our

a. Luke 17.5 hearts, that we may <sup>a</sup> grow & increase day-  
lie more & more in true faith, which con-

b Gal.5.11-26tinuallie is <sup>b</sup> exercised in all maner of good  
workes : and so much the rather , ô Lord,

c 1. Tim.4.1. confirme vs in these <sup>c</sup> perillous dayes , and  
Ephe.5.

2. Pet.3.3. rages of Satan , that wee may constantlie  
stand and continue in the confession of the

d Mat.5.16. same , to the aduancement of thy <sup>d</sup> glorie,  
which art God ouer all thinges blessed for

Rom.1.25. & 9.5. euer.

The action thus ended, the people are to sing the  
103. Psalme, My soule giue laude, &c. or some o-  
ther of thankes giuing : which ended, one of the  
blessinges before mentioned, is to be recited, and  
so they rise from the Table and departe.

---

If so bee that anie would maruell why wee followe  
rather this order, then anie other in the administra-  
tion of this Sacrament, let him diligentlie consider,  
that first of all we vtterlie renounce the errore of  
the Papistes: secondlie, we restore vnto the Sacra-  
ment his owne substance, and to Christ his proper  
place.

And as for the wordes of the Lordes Supper, we re-  
hearse them not because they should change the  
substance of the bread or wine, or that the repeti-  
tion therof with the intent of the sacrificer, should  
make the Sacrament (as the Papists falslie beleue)   
but they are reade & pronounced to teach vs how  
to behaue our selues in that actio, and that Christ  
might witnessse vnto our faith, as it were with his

Why this or-  
der is to bee  
obserued ra-  
ther then a-  
nie other.

owne

owne mouth, that he hath ordyned these signes  
for our spirituall vse and comfort. Wee doe firste  
therefore examine our selues, according to Sainct  
Paules rule, and prepare our mindes that we may  
be worthie partakers of so high mysteries. Then  
taking bread, we giue thankes, bfftake and distri-  
bute it as Christ our Sauiour hath taught vs. Fi- Matt. 26.26.  
nallie, the ministratiōn ended, we giue thankes a- Marke 14.22.  
gaine, according to his example: so that without Luke 22.19.  
his worde and warrant, there is nothing in this 1. Cor. 10.16.  
holy action attempted. 1. Cor. 10.23.24.



## THE FORME OF MARIAGE.

After the contract hath bene published three seuerall  
Sabbath dayes in the Congregation, to the intent  
that if any person haue interest or title to eyther of  
the parties, they may haue sufficient time to make  
their chalenge, the parties assemble at the begin-  
ning of the Sermon, and the Minister at time con-  
uenient, sayeth as followeth.

### *The exhortation.*

**D**earlie beloued Brethren, wee are  
heere gathered togither in the sight  
of God, and in the face of his Con-  
gregation, to knitte and ioyne these parties  
together in the “honourable state of Ma- a Hcb. 13.4.  
trimonic, which was instituted and autho-

<sup>a</sup> Gene. 2.21,22 rized by God him selfe in a paradise, man  
<sup>b</sup> Prover. 18.22 being then in the state of innocencie. For  
 what time God made Heauen and Earth, and all that is in them, & had created and  
 fashioned man also after his owne simili-  
 tude & likenesse, vnto whom he gaue rule  
 & lordship ouer all the beastes of the earth,  
 fishes of the sea, and fowles of the aire, hec

<sup>c</sup> In Ebrus. saide: It is not good that man liue alone: let  
 man is called vs make him an helper like vnto him selfe.  
 Isch, and the womā Ischa And God brought a deepe sleepe vpō him,  
 whereby is and tooke one of his ribbes, and shaped  
 well expres- Heua thereōf, doeing vs thereby to vnder-  
 sed the natu- stande <sup>c</sup> that they two are one bodie, one  
 ral affinitie betwixt man fleshe and one bloud: for the which cause  
 & his wife. <sup>d</sup> man b leaueth his father and mother, and  
<sup>b</sup> Gene. 2.23,24 taketh him to his wife, to keepe companie  
<sup>Matth. 19.5.</sup> Marke 10.7,8 with her: the which also he ought to loue  
<sup>2. Cor. 6.16</sup> even as our Sauiour loueth his Church,  
<sup>c</sup> John. 17. Roma. 5. Hebr. 9. that is to say, his <sup>c</sup> elect and faithfull Con-  
 gregation, for the which he gaue his life.

<sup>i. Pet. 3.</sup> And semblable also, it is the <sup>d</sup> wiues  
<sup>d</sup> Ephe. 5.22 duetie to studie to please and obeye her  
<sup>Col. 3.18.</sup> <sup>i. Pet. 3.1.</sup> houshande, seruing him in all things that  
<sup>i. Cor. 11.8</sup> be godlie and honest: for shee is in subie-  
<sup>i. Tim. 2.11.</sup> ction, and vnder the gouernance of her  
<sup>e</sup> Roma. 7.23 <sup>i. Cor. 7.39.</sup> houshande, so longe as they continue both  
<sup>Matth. 19.6</sup> aliue; And this holy mariage, beeing a  
 thing most honorable, is of such vertue &  
 force, that thereby the houshande hath no  
 more

more <sup>a</sup> right or power ouer his owne body, <sup>a</sup> 1. Cor. 7.4.  
but the wife: and likewise the wife hath <sup>1. Pet. 3. 1.</sup> <sup>b</sup> no power ouer her owne body, but the hu- <sup>Ephes. 6. 4.</sup>  
sbande, for as much as God hath so knitte <sup>1. Tim. 2. 15.</sup>  
them together in this mutuall societie, to  
the procreatiō of childe, that they should  
<sup>b</sup> bring them vp in the feare of the Lorde, <sup>b</sup> 1. Cor. 7.1.  
and to the increase of Christes kingdome.

Wherefore they that bee thus coupled  
together by G o d, can not bee seuered or  
put apart, vnlesse it bee for a season, with  
the assente of <sup>c</sup> both parties, to the ende to <sup>c</sup> Matth. 19.6.  
giue them selues the more ferventlie to fa- <sup>1. Cor. 7.5.</sup>  
sting and prayer, giuing diligent heed in  
the meane time, that their longe being a-  
part, be not a snare to bring them into the  
daunger of Sathan, through incontinen-  
cie: and therefore to auoide fornication,  
euerie man ought to haue his owne wife,  
and euerie woman her owne husbande: so  
that so many as can not liue chaste, are  
<sup>d</sup> bound by the comandement of G o d, <sup>d</sup> 1. Cor. 7.2-9.  
to marie, that thereby the Holy <sup>e</sup> Temple <sup>2. Cor. 6.16.</sup>  
of G o d, whiche is our bodies, may bee Leuit. 26.  
kept pure and vndefiled: For since our <sup>2. Petr. 1.</sup> <sup>e</sup> 1. Thes. 4.4.  
bodies are nowe become the verie mem-  
bres of Iesvs Christ, how horrible and de-  
testable a thing is it to make the the mem-  
bers of an harlot? Euclix ond sought there-  
fore to keepe his vessel in all holiness and  
ho-

54 THE FORME

**Roma. 1:2.** honour: for whosoeuer " polluted and de-  
**Ephe. 5.** fileth the Temple of G o d, him will G o d  
**1. Cor. 3:17.** destroy.

The Minister is to speake to the parties that shall  
be maried, in this wise:

**2. Cor. 4:5.** **Matth. 7.** **Roma. 2.** **I** Require and charge you, as you will an-  
swere at the day of iudgement, when the  
secretes of all heartes, shall bee disclosed,  
that if either of you doe know any impedi-  
ment, why ye may not be lawfullie ioyned  
together in Matrimonie, that ye confess it.  
For be ye well assured, that so manie as bee  
coupled otherwise then Gods worde doeth  
allow, are not ioyned together by God,  
neither is their matrimonie lawfull.

If no impediment be by them declared, then the  
Minister is to say to the whole Congregation:

**I** Tak you to witnes that be heere present,  
I beseeching you al to haue good reme-  
mbrance thereof: and moreouer, if there bee  
anie of you, which knoweth that either of  
these parties bee contracted to anie other,  
or knoweth anie other lawfull impediment,  
let them now make declaration thereof.

If no cause be alledged, the Minister is to proceed  
saying:

For

Forasmuch as no man speaketh against this thing, you N. shall protest heere before God, and his holy Congregation, that you haue taken and are nowe contented to haue N. here present for your lawfull wife, promising to keepe her, to loue and intreat her in all things according to the <sup>2</sup>duetic <sup>a Colos. 3.19.</sup> of a faithful husband, forsaking all other, <sup>1. Pet. 3.7.</sup> during her life: and brieflie, to liue in all <sup>Matth. 19.5.6.</sup> holy conuersation with her, keeping faith <sup>1. Cor. 7.3.</sup> and trueth in all pointes, according as the <sup>Mala. 2.15.</sup> worde of God and his holy Gospell doeth commaunde.

*The answere.*

Euen so I take her before God and in the presence of this his Congregation.

*The Minister also shall say to the spouse.*

You, N. shall protest here before the face of God, in the presence of this holy Congregation, that ye haue taken and are now contented to haue, N. heere present, for your lawfull husbande, promisinge to him <sup>b</sup> subiection and obedience, forsaking <sup>b Ephe. 5.22.</sup> all other, during his life: and finallie to liue <sup>Coloss. 3.19.</sup> in an holy conuersation with him, keeping <sup>1. Tim. 2.11.</sup> faith and trueth in all pointes, as Gods <sup>1. Pet. 3.1.</sup> worde doeth prescribe. <sup>Esther. 2.</sup>

*The answere.*

Euen

56. OF MARRIAGE.

Even so I take him before God, and in the presence of this his Congregation.

The Minister then shall say:

**G**ive diligent eare then to these wordes of the Gospel, that ye may vnderstand how our Lorde would haue this holy contract kept and obserued, and how sure and fast a knot it is, which may in no wise bee loosed, according as we be taught in the 19 Chapter of Saint Mattheuēs Gospell.

**T**he Pharisees came unto Christ to tempt him, and to feele his minde, saying: Is it lawfull for a man to put away his wife for euerie light cause? He answered, saying: Haue ye not read, that he which created man at the beginning, made them male & female? saying: For this thing shall man leaue Father and mother, & cleaue unto his wife, & \*Gen.2.24. Mat.19.6. They twaine shall be one fleshe, so that they mar.10.8. 1 Cor.6.16. Eph.5.31. are no more two but are one fleshe. Lett no man therefore put asunder that, which God hath coupled together.

**I**f yee beleue assuredlie these wordes, which our Lord and Sauiour did speake (according as ye haue heard them now rehearsed out of the holy Gospell) then may you be certaine, that God hath euē so knit you togeather in this holy estate of Wedlocke. Wherefore applie your selues to liue

## THE VISITATION 59.

together in godlie loue, in christian peace, and good example, euer holding fast the bande of charitie without any breach, keeping faith and trueth the one to the other, cuen as Gods worde doeth appoint. Then the Minister commendeth them to God, in this or such like sorte:

The Lorde sanctifie and blesse you: the Lorde powre the riches of his grace vpon you, that ye may please him, and liue together in holie loue to your liues end. Amen: Then the Minister is to proceede to the ordinarie exercise.

## THE VISITATION OF the Sicke.

**B**ecause the visitation of the sicke is a thing verie necessarie, and yet notwithstanding it is hard to prescribe al rules appertayning therewnto, it is referred to the discretion of the Godlie and Prudent Minister, who according as hee seeth the patient afflicted, eyther maye lifte him vppe with the sweete promises of Gods mercie thorough Christ, if hee perceyue him much afraide of Gods threateninges: or contrariwise, if he be not touched with the feeling of his sinnes, may beate him downe with Gods iustice: cuermore like a skil-

## 58 OF BVRIA LL.

a skilfull Physition, framing his medicine according as the disease requireth.

Moreover, the partie that is visited, may upon necessarie occasion for his comfort, sende for the Minister: who doeth not onlie make prayers for him there presentlie, but also if it so require, commendeth him in the publike prayers to the cōgregation.

## OF BVRIA LL.

THE corps is reuerentlie to be brought to the graue, accompanied with the neighbours in comely manner, without any further Ceremonie.

## INTERPRETATION of Scriptures.

And for the  
Churches in  
these low  
countries, it  
is ordered  
by the last  
generall Sy-  
node, & agree  
able to God  
his Worde,  
and the prac-  
tise of other

Verie weeke once the Minister of the  
Elesse Conference which may conveni-  
entlie, are to assemble in some Church to  
heare some place of the Scriptures & order-  
lie expounded, by such of them as they shal  
appoint for it: who are also to appoint one  
for the moderation of the action, that all  
things may be done in it orderlie and to c-  
onfication.

churches, that other by their order may speak, that so some of them  
may be ripened to the Ministerie, prouided that none of them preach  
or speake out of the place appointed for it, nor administer the Sa-  
craments, without a full calling to the Ministerie.

¶ Act. 15. 22, 23. 26. 31. & 13. 15. 1 Cor. 14. 26, 33. 1 Thes. 5.  
30. Luke 2. 46. 47. 1 Sam. 19. 22.

Op

# OF CHVRCH OFFICERS. 59.

The ordinarie officers of the Church by  
the worde of God, are these foure: Pa-  
stors, Teachers, Elders, Deacons.

Rom. 12.6.7.8.  
Act. 6.3-6.  
1 Tim. 5.1-6.17.  
1 Cor. 12.4-10.

## OF THE PASTORS, THEIR OFFICE, fice, election, and ordination.

What things are chieflie required in  
the Pastors.

**T**HE church that is destitute of a Pastor,  
is<sup>a</sup> first diligentlie to consider, that he  
which is to be chosen Pastor, be not found  
culpable of anie such faultes as S. Paule  
reprehendeth in a man of that vocation: but  
contrariwise, indued with such vertues, that  
he may be able to vndertake his charge &  
diligentlie execute the same. **S**econdlie,  
that he ought to <sup>b</sup>distribute faithfullie the  
Word of God, & minister the Sacraments  
sincerelie, euer<sup>c</sup> carefull not onlie to teach  
his flocke publikelie, but also vpon eause,  
priuatelie to admonish them: remembraunce  
alwayes that if anie thing <sup>e</sup>perish through  
his default, the Lorde will require it at his  
hande.

<sup>a</sup> Act. 1.13.  
<sup>b</sup> 1 Tim. 3.2-7.  
<sup>c</sup> 2 Tim. 2.4.  
<sup>d</sup> Ezech. 33.  
<sup>e</sup> Ier. 3.  
<sup>f</sup> John 2.15-16.17.  
Isa. 6.2.1-6.7.  
1 Cor. 9.16.  
c. a. Tim. 2.7  
<sup>g</sup> Cor. 4.2-3.  
Mat. 25.40-42.  
<sup>h</sup> Act. 20.28-27.28.  
2 Tim. 4.2.  
<sup>i</sup> Ezech. 3.18.  
<sup>j</sup> 2 Cor. 2.15-16.

**A**ND because the charge of the Word  
of God is of greater<sup>f</sup> importance, then The Pastors  
that anie man is able to dispense therwith: <sup>duetie.</sup>  
and Saint Paule exhorteth to esteeme them  
<sup>f</sup> 1 Cor. 9.  
Act. 6.  
as

1. Cor. 4.1.2 as ministers <sup>a</sup> of Christ, & disposers of Gods  
 2. Cor. 4.1.2 mysteries: not <sup>b</sup> lordes or rulers, as S. Peter  
 b 1. Pet. 5.2.3 faith; ouer the flocke: The Church is ther-  
 4. 2. Cor. 1.2.4. fore to consider, that the Pastors chief office  
 Luk. 22. Mat. 20.25.26. standeth in <sup>c</sup> preaching the worde of God,  
 25.26. c Mat. 26.26 Mall. 2. and ministring the Sacramentes: So that in  
 1. Pet. 4. consultations, iudgementes, elections, and  
 Act. 3. 16. 1. Cor. 1.15 other ecclesiasticall affaires, his <sup>d</sup> counsell  
 d Actes 20.20 rather then authoritic, taketh place.  
 -28. 2. Cor. 4.

And if so be the Congregation by the ad-  
 uise of the Elders, vpon iust cause agree to  
 excommunicate, then it belongeth to the  
 61. Cor. 5.4. Ministers, according to their <sup>e</sup> generall de-  
 termination, to pronounce the sentence, to  
 f 1. Cor. 1.5. the end that all thinges may bee done for-  
 34. 40. derlie, and without confusion. 20. 10. 8. 213. 10

And therefore the Elders of the vacant  
 Congregation and certeine Pastors ap-  
 The election pointed by the next Conference to it (whose  
 and ordina- assistance the said Elders are to seek, and  
 tion of Pa- desire of that Conference) at such time  
 stors. are to assemble the Congregation, hauing  
 before appointed a day for fasting & pray-  
 er, to exhort them to pray, that God would  
 direct the election to bee made, as may bee  
 most agreeable to his will, and most profi-  
 table for that Church. Then after they are  
 to meeete by them selues, and to aduise of  
 one fitt for the place that is vacant, whom  
 that assemblie of the Elders, and such Pa-  
 stors

## OF THE WORD: 51

Stors are to prooue and examine. 11. b. 10. 1. *1 Tim. 4. 12. to. 16.*  
First, as touching " Doctrine, whether he " *2 Tim. 3. 14. to. 17.*  
that should be Pastor, haue good & sounde *Tit. 1. 9. to. 13.*  
knowledge in the holy Scriptures, and fitt  
and apt giftes to communicate the same to  
the edification of the people. For the triall  
whereof, they are to propose him at theame  
to be treated priuately, and to takē such o-  
ther triall; whereby his abilitie may the  
more manifestlie appeare vnto them. Se-  
condlie, they are to inquire of his life and  
conuersation, if he haue in times past liued  
without slander, and gouerned himself  
in such sorte as the worde of God hath not *Rom. 13. 13. 14.*  
heard euill, or bene slandered through his *James 1.*  
occasion, which being seuerally done, they  
signifie to the congregatiō that they finde  
his giftes meete and profitable for that mi-  
nisterie; appointing also by a generall con-  
sent twentie dayes, that euerie man may di-  
ligentlie inquire of his life & maners: with  
warning that if in that time no iust excep-  
tion be taken, their silence shalbe accounted  
as their free consent: in which time he is to  
preach in the cōgregatiō, that they may al-  
so discerne of his fittnes, to cōmunicate his  
giftes with thē. And if in the meane season  
anything be brought against him, whereby  
he may be fould vniworthie by lawfull proof  
thē is he to be dismissed, & so in other pre-  
sen-

## 62. OF THE WORDS

sentred. If no sufficient matter be alleadged against him within the time appointed, the one of the Ministers afore the morning Sermon, declaring no iust exception to be taken against the presented, and therefore the partie as chosen with free cōsent of the Ministers, Elders, and the whole cōgregation, to be ordained, is to frame his Sermon, or some part thereof, to the setting foorth of the duetie of the Minister and the Church; & so giueth " thanks to God, with request

fol. 13. " 1 Thes. 3. 9. of such thinges as shalbe necessarie for his  
**Colos. 4. 23. 17.** office. After that, he is to bee ordained by  
**Ephe. 5. 20.** the laying on of the handes of the Eldership of that Cōgregation, & the Ministers  
**Phil. 3.** apointed for that purpose, wherof one is to  
pronouice these wordes: According to this  
lawfull calling, agreeable to the wōrde of  
God, whereby thou art chosen Pastor in  
the name of God, stand thou charged with  
the Pastorall charge of this people, ouer  
which the holy ghost hath made thee ouer  
seer, to gouerne the flocke of God, which  
he hath purchased with his bloud.

Act. 20. 28.

This done, the people are to sing a Psalme and so to depart. And the next time of the whole assemblie of the Cōgregatio, the Pastor so ordeined, is to begin the executiō of his office, being broght to the place where he is to doe it, by the Elders of the same.

THE

DAINING MINISTERS OF  
the Worde, and establishing them  
in their Churches.

WEbeloued Brethren in the Lord, it  
is knownen to you all, that wee haue  
three or foure times propoūded vnto you  
the name of our deare brother N. heere  
present, to know whether anie man had to  
except against him cōcerning his doctrine  
and conuersation, whereby he were to bee  
helde vnsit for the Ministerie in this Con-  
gregation. But so it is, that no man appea-  
reth, to alleadge anie lawfull exception a-  
gainst him: wherfore we are at this present  
time to proceed in the Name of the Lorde  
to his institution. For the which cause, you  
N. & all that be heere present, are to heare  
a short declaration out of the Scripture,  
concerning the institution and charge of  
the Ministers of the worde: Namelie, that  
our heauēlie Father, purposing to call and  
gather out of mankinde, being corrupted,  
a Church vnto life euerlasting, doeth by a  
speciall grace vse therevnto the labour of  
men: as S. Paule teacheth vs *Ephe. 4.11* That  
the Lord *Christ* gave some to be *Apostles*, &  
*some Prophetes*, and *some Euangelistes*, &

*E. 4.11. some*

64. THE MANNER OF

V.12: *some Pastors and Teachers: for the gathering together of the Saints, for the worke of the Ministerie, and for the edification of the body of Christ.* Heere wee see plainlie among other things, that the Pastors office is an institution of Iesus Christ . Nowe to know what belōgeth to this holy charge, wee may easilie gather out of the name it selfe. For as the duetie of a common Pastor or Sheepheard is to feede, to leade, to defende and gouerne the flock that is cōmitted vnto him : so doeth it also stande with those spirituall sheepheardes , set ouer that Cōgregation, the which God calleth vnto saluation, and holdeth to be the sheepe of his pasture . Which pasture to graze these sheepe withall, is nothing els but the preaching of Gods word, with the annexed administration of prayers and of the holie Sacramentes . The same worde is also that staffe, whereby this flocke is guided and gouerned. Consequentlie it is plaine, that the charge of Pastours or Ministers consisteth therein:

First, that they are vpon good ground, soundlie to deliuer vnto the people the worde of the Lotd, cōtained in the bookeſ of the Prophetes and Apostles: and to applie the same both in general and particu-  
lar, to the vtilitie & profit of the hearers,  
by

by instructing, admonishing, comfortinge and rebuking them, according as the necessitie of cuerie one requireth: preaching conuersion vnto God, and reconciliation with him through faith in Iesus Christ, & refuting by the holy Scriptures all errors & heresies that are repugnat to this sonnd doctrine. All which is taught vs plainlie in the holy Scriptute. For the Apostle Saint Paule saith, That these doe labour in the worde. And elsewhere: That it is to be done according to the measure or rule of faith.

<sup>1 Tim. 5. 17</sup>  
<sup>Rom. 12. 3.</sup>

Moreover, that a Pastor must hold fast that faithfull worde according to doctrine, and deuide the same aright. Also, He that prophesieth (that is that preacheth the word) speaketh vnto men to edifying, and to exhortation, & to comfort. In an other place he doeth set downe him self for a patron vnto all Pastors, declaring that openlie and throughout the houses, hee hath taught repentance towards God, and faith toward our lord Iesus Christ. But specially he doth deliuer vnto vs a notable description of the charge of a Preacher of the Gospell.

<sup>2 Tim. 1. 9.</sup>  
<sup>1 Cor. 14. 3</sup>  
<sup>Act. 20. 20.</sup>  
Cor. 5:17 All thinges (saith hee) are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen unto vs (namelie Apostles and Pastors) the ministerie of reconciliation. For God was in Christ recon-

## 66 THE MANNER OF

ciling the word to himselfe, not imputing their sinnes unto them: and hath committed vnto vs the worde of reconciliation. Now then are wee Ambassadors for Christ: as though God did beseech you through vs, wee pray you in Christes steade, that ye be reconciled to God. Concerning the refuting of false doctrine, the same Apostle saith Tit. 1.9. that a Minister must hold fast the word of God, that he may convince them that speake against it.

Secondlie, the Pastors charge is, to make publike prayers in the behalfe of the whole church, for that which the Apostles say, Act. 6.4. we will giue our selues cōtinually to prayer, & to the ministery of the word, is  
**1. Timo. 2.1.** cōmen to al Pastors. Therfore S. Paul saith  
**2.** to Timothe, *& exhort, that supplications, prayers, intercessions, and thankesgiunings be made for all men, &c.*

Thirdlie, they are to administer the Sacra-  
**Math. 28.19.** ments, which the Lord hath ordained to be  
**20.** seals of his grace, as it appeareth by the cō-  
 mandmēt that Christ gaue to his Apostles,  
 belonging also to all other Pastors, Baptise  
 them in the name of the Father, and of the  
 Sonne, & of the holy Ghost. Also 1 Cor. 11.2  
 I haue receaued of the Lorde that which I  
 also deliuered vnto you, to wit, That the  
 Lorde Iesus in the night when hee was be-  
 tray-

trayed, tooke bread, &c.

Finally, the Pastors ought to maintaine & governe the church of God in good discipline, after the maner that the Lorde hath appointed. For Christ Math. <sup>16.17.</sup> hauing spoken of the Christian censures, saith to his Apostles, *What soever ye shal binde vpon earth, shall be bound in heauen.* And Paule will haue the Ministers to bee able to gou- <sup>1. Tim. 3.5</sup> uerne well their own house, because otherwise they should not be able to rule the Church of God. Therefore are the Pastors called in the Scriptur *Stewards & Bishops,* <sup>Tit. 1.7.</sup> that is to say, Ouerseers & Watchmen, because they haue the ouersight ouer the house of God in the which they conuerse, to the end that all things may be done in it orderlie, decentlie, and honestlie: and that by the keyes of the kingdome of heauen, <sup>Mat. 16.19.</sup> that are committed vnto them, the shutting and opening may be practised, according to the charge that God hath giuen them.

By these things ye may see, what an excellent work the Pastors office is, seeing thereby so great thinges are brought to passe: yea how necessarie it is in all respects, to bring men vnto saluatiō. For which cause the Lord willeth y<sup>e</sup> same to remain alwayes: seeing he said to his Apostles, when he sent

## 68. THE MANNER OF

them out to execute this holie ministerie,

**Matth. 28.20** *Lo I am with you alway vnto the end of the world.* Whereby he sheweth his will is, that his holie Ministerie (considering the Apostles could not liue vntill the ende of the world) from time to time should be maintained vpon earth. Therefore Paul also admonisheth Timothe, *That what thinges he had heard of him, he should deliver to faithfull men, that were able to teach others likewise.* And hauing ordained Titus to bee a Pastor, commaundeth him further to ordaine Elders in euerie Cittie.

**Tit. 1.5.**

**“or brothers”**

Considering then that we also, to entre-taine the same Ministerie in the Church of God, doe ordaine or admit this our “brother N. & haue hetherto sufficientlie spoken of his charge : You therfore N. shall aunswere vpon that which I am to propound vnto you, to the end that euerie one may vnderstand that you are minded to accept the same charge in a conuenient manner.

First I aske you, whether you feele in your heart that you are called lawfullie by the church of God, and consequentlie by God himselfe, to this holie ministerie?

Secondlie, whether you hold the bookees of the old and new Testament to be the onlie word of God & the perfect doctrine of

of saluation: and doe forsake all doctrines repugnant vnto the same:

Thirdlie, whether you promise to execute your charge as before it is described, with all fidelitie according to the same doctrine: and to execute & accompanie your instructions with a godlie life: as also to submit your self to the Church-censures, according to the common order of the Churches, if it happē that you should miscarie your selfe either in doctrine or life?

*Vpon this he aunswereth.*

Yea with all my heart.

*Then shall the Minister who hath asked him these questions (or an other Minister when there are more) lay their "bandes vpō his head, and speake thus:*

God our heauenlie father who hath called you to this holy calling, illuminate you by his Spirit, strengthen you by his hande, and so direct you in your Ministerie, that you may walke in the same orderlie, faithfullie and fruitlefullie, to the praise of his holy name, and the furthering and increas-  
ing of the kingdome of his Sonne I E S V S Christ, Amen.

*After this shall the Minister from the Pulpit admonish in this sorte both the confirmed Minister, and the people:*

You therefore welbeloued Brother and

E 4 fel-

NOTE,  
That this ~~co~~  
remonie is  
not vsed in  
the confirmation of those  
that haue  
bin ordayne-  
ned before:  
but onelie  
the geuing  
of hands af-  
ter the acti-  
on.

70 THE MANNER OF

*Act 20:28* fellow Minister in Christ, take heed vnto your selfe, and vnto all the flocke, whereof the holy Ghost hath made you Ouerseer, to feed the Church of God, which he hath purchased with his owne bloud. Loue Christ, and feede his sheepe, hauing a care of them, not by constraint, but willinglie:

*1. Pet. 5. 2.* not for filthie lucre, but of a readie minde:

*v. 3.* not as though you were a Lorde ouer the people committed vnto you, but as beeing become a paterne vnto the flocke. Be an

*1. Tim. 4. 12.* ensample vnto them that beleue, in word, in conuersation, in loue, in spirit, in faith,

*v. 13.* and in purenesse: giue attendance to reading, to exhortation, and to doctrine, and

*v. 14.* neglect not the gift that is giuen you: exercise these things, and giue your selfe vnto them, that it may bee seene how you doe

*16.* profit among all men. Take heed vnto learning, and continue therein. Beare patiently all gainsaying & reproch, as a good souldior of Christ. Doeing this you shall saue your selfe and those that heare you:

*1. Pet. 5. 4.* And when the chiefe Pastor shall appeare, you shall receyue the incorruptible crown of glorie.

You likewise deare brethrē, receyue this your Minister in the Lord, with all ioy, and make much of such: thinke that God him selfe doeth speake by them vnto you, and pray.

## ORDAINING MINISTERS. 35

pray you. Embrace the Worde which hee  
(according to the Scripture) is to deliuere,  
and that not as any mans word, but (as it is *1 Thes 2:13*)  
in deed) the worde of God. Let the feete of *Isa 52:7 Rom 10:15*  
them that publish peace, and declare good *1 Thes 5:13*  
things, be beautifull and acceptable vnto  
you. Obey them that haue the ouersight of *Heb 13:17*  
you: for they watch for your soules, as they  
that must giue account: that they may doe  
it with ioy, and not with grieve: for that is  
vnprofitable for you. By doeing so, the  
peace of God shall enter into your houses,  
& you receyuing this man in the name of  
a Prophete, shall receyue the rewarde of a *Mat 10:41-42 Mat 10:41*  
Prophete: and by his worde, beleeuing in *9:41*  
Christ, shall inherite life euerlasting. Not- *Rom 10:9-10*  
withstanding, seeing no man is fit to anie  
of all these thinges of himself, let vs call  
vnto God with thankesgiuing in this ma-  
ner:

O mercifull Father, we thanke thee that  
it hath pleased thee, out of mankinde that  
is corrupted, to gather thee a Church vnto  
life euerlasting, by the ministerie of man,  
and that so mercifullie thou hast prouided  
the Church here of a faithfull and trustie  
Minister: wee beseech thee heauenlie Fa-  
ther, to make him by thy spirit, more and  
more fitt for that seruice wherewnto thou  
hast called him, giuinge him wisedome  
to

## THE MANNER OF, &c.

to vnderstand thy holy Scripture, and vt-  
terance to open his mouth boldly, and pu-  
blishe the mysterie of the Gospell. Endue  
him with wisedome & courage, to rule a-  
right and maintaine in Christian peace the  
people committed vnto him, and that thy  
Church vnder his administration & good  
ensample may increase in multitude & true  
godlines. Graunt him a good hearte in all  
troubles and crosses that may meeete him  
in his charge, that beeing strenghtened by  
the comfort of thy Spirit, and continuing  
cōstantlie vnto the end, he with all thy true  
seruants may be receaued into the ioyes of  
thee his Lord God. Likewise shew mercie  
to this people, that they may behauē them-  
selues reuerently towards this their Pastor,  
acknowledging him to be sent vnto them  
from thee, receauing his doctrine with all  
respect and honour, & submitting them-  
selues vnto his exhortations, that they by  
his word beleeving in Christ, may be made  
partakers of life euerlasting. Heare vs ô Fa-  
ther through thy welbeloued Sonne, who  
hath taught vs thus to pray:

*Our Father, &c.*



THE MANNER OF OR-  
DAINING ELDERS AND <sup>73</sup>  
DEACONS, either jointly, or each  
of them seuerallie.

WEbeloued in the Lorde, you know  
that wee haue at diuers times pro-  
pounded and declared vnto you the names  
of our brethen here present, who are cho-  
sen to execute the charge of *Eldership and  
Deaconship* in this Congregation, to know  
whether anie thing could bee produced  
why they ought not to bee ordained in the  
said calling. Whervpon seeing that no man  
hath appeared before vs, alleadging anie  
lawfull exception against them: I herefore  
we are at this present time to proceede in  
the name of the Lord to their ordination.

To this effect, you "brother, who must be  
ordained, and all beside that be heere pre-  
sent, are to heare out of the worde of God  
a short declaration of the institution and  
charge of Elders *and Deacons*. Cōcerning  
the Elders, wee must note that the worde  
Elder or Auncient (beeing taken from the  
old Testament, and signifying a person e-  
stablished in some honorable callinge for  
the gouerning of others) is attributed vnto  
two maner of persons that serue in the  
Church of Christ. For the Apostle saieth:

*The Elders that rule well, let them bee had in*

*"or brothers  
if there be  
more then  
one to be or-  
dayned.*

74 THE MANNER OF ORDAINING  
*in double honour, especiallie they which la-  
bour in the worde and doctrine.* Heere wee  
see in the Apostolike Church to haue bene  
two sortes of Elders, whereof the first did  
labour in the worde and doctrine, and the  
other not. The first were Miuisters of the  
Word, and Pastors: who preached the Go-  
spell and administred the Sacraments: but  
the other who laboured not in the worde,  
& yet were likewise seruine in the church,  
had a speciall office, namelie the ouersight  
of the Church, and the ruling of the same  
together with the Ministers of the Worde.

**Rom. 12. 8.**

**1 Cor 12. 2**

For Paule hauing spoken of the offices of  
teaching, and of distributing or Deacon-  
ship, speaketh afterward of this office spe-  
ciallie, saying: *He that ruleth, let him doe  
it with diligence.* Likewise in an other  
place among the giftes and offices whiche  
the Lorde hath ordained in his Church,  
he doeth mention *Gouuernours* or *Rulers*.  
This sorte then of Church-Officers, were  
to helpe and assist the other that Preached  
the Gospell, as in the Old Testament the  
cōmon Leuites were ioyned to the Priestes  
in the Ministerie of the Tabernacle, to bee  
their helpers in thinges which the Priestes  
alone, were not able to performe: remay-  
ning alwayes offices distinct and seuerall.  
Moreover, it is good that such fellow-rū-  
lers

lers bee ioyned with the Ministers of the worde, to the end that hereby all tyrannie and dominion may more easilie bee banished out of the Church of God, the which may breake in the sooner, when the gouernement consisteth but in one or verie fewe persons. So that the Ministers of the worde and the Elders togeather, make one fellowship, beeing as a Church-councill, & representing the whole Church. Wherupon the Lorde Christ hath regard, when he sayeth, *Tell it unto the Church.* The Mat. 18. 17 which can not be vnderstood of all and euerie member of the Church seuerallie, but most fitlie of those that gouerne the Church, by the which they are elected.

First, there is required of the Elders, to haue with the Ministers of the worde, an ouersight of the Church, that is cōmitted vnto them: carefullie to looke that euerie one behaue him selfe convenientlie in his profession and conuersation, To admonishe those that giue offence: and to provide, as much as is possible, that the Sacra-ments be not prophaned. Likewise, accor-ding to the Christian discipline, to deale against the impenitent, and receiue againe the penitēt into the bosome of the church: as not onely it is made plaine by the for-mer sentence of Christ, but also by other

## 76 THE MANNER OF ORDAINING

**1 Cor. 5.4**

testimonies of Scripture, that these things  
**2 Cor. 2.6.7** stande not by one or two persons only, but  
by manie that are appointed for it.

**2 Cor. 10.13. Cor. 14.34.**

**3 Cor. 13.10. 40.**

Secondlie, seeing the Apostle commandeth that all thinges amoung Christians, shall be done comelie and by order, and that no man without lawfull calling, ought to serue in the Church of Christ, as Christian order requireth: It belongeth also to the Elders to looke to this, and in all matters that fall out appertayning to a good constitution & order of the Church, with good cousell to assiste the Ministers of the worde: yea with counsell and comfort to serue the whole Congregation.

**Act. 20. 28.**

**29.**

Thirdlie, it is their charge to haue a speciall regard e of the doctrine and life of the Ministers of the worde, to the end that all thinges be seruing for the edifying of the Church: and that no straung doctrine be taught, as we see the Apostle doeth exhort, that diligent watch bee held against the wolues that might enter into the sheep-coat of Christ. For the performing whereof, the Elders are bound carefully to search the word of God, & to exercise themselues continuallie in the meditation of the mysteries of faith.

*Concerning the Deacons, We may reade  
Act. 6. 1.5. of their originall & institution in the Actes  
of*

of the Apostles. For there we doe finde that in the beginning the Apostles themselues, ministred to the poore, at whose feete the price of the sold goodes were brought, and the distribution was done to euerie one according as his necessarie required. But because after this there arose a murmuring, <sup>Act. 6.1.</sup> for that the Widowes of the Gracians were neglected in the daylie ministring: By the admonitio of the Apostles, certain men were chosen to supplie this busines of prouidinge for the poore, that the Apostles might giue themselues continuallie to prayer and to the ministration of the Word. From which time this hath bin obserued in the Church, as appreth by Paul the Apostle, who speaking of Rom. 12. 8. this charge, saith: That he who distributeth, shall doe it with simplicitie. And els where speaking of the HELPE RS, he understandeth those that are appointed to helpe the poore and afflicted, in their neede. Which places do sufficientlie shew what the office is of the Deacons: Namely first, That they with fidelitie & carefulnesse doe gather and keepe the almes and goodes which are giuen to the poore: yea labour besides with all diligence, that many good meanes may be found for the relieve of the poore. The second parte of their charge consisteth in the distribution: whereunto is requisit, not onelie discretion and

<sup>1</sup> Cor. 12.  
28.

## 78 THE MANNER OF ORDAINING

& prudencie, least they should give where is no need: but also a ioyfull mind & simplicitie, to helpe the poore with a cheerefull and mercifull heart, as the Apostle requireth.

Rom. 12.8

To which purpose it is verie good, that they 2 Cor. 9.7. succour the poore & afflicted, not only with outwarde giftes, but likewise with comfortable consolations out of the word of God.

To the end therefore, deare brethren, N. N. that each one of you here present, may vnderstande that your intention is to embrace, receyue, and faithfullie execute the **or charges.** foresaide "charge [namelie each of you his owne] you are to answere to these questions:

First, I aske you Elders, and Deacons, whether you doe not feele in your heartes, that you are by the Church of God, and consequentlie by God him selfe, seuerallie called to this holy charge, [or charges?]

Secondlie, whether you holde the Scripture of the Old and New Testament, to be the onelie worde of God, and the perfect doctrine of saluation, and doe reiect all doctrine contrarie vnto the same?

Thirdlie, whether you promise to administer your charge (as before it is described out of the said doctrine) with all fidelitie, according to your power: namely you Elders N.N, in the church gouernement, to

gca-

gather with the Ministers of the worde,  
*And you Deacons N. N. in the ministring  
 of the poore?* Likewise whether *all of you*,  
 doe promise to liue in a godlie conuersati-  
 on, & to submit your selues to the church-  
 lie admonitions and censures, if you at any  
 time offend against the good order of the  
 Church?

*Vpon this they shall answer:*

*Yea, that we doe.*

*Then the Minister sayeth:*

The Almighty God and Father, graunt  
 vnto you all his grace, that in this your  
 charge you may behaue your selues faith-  
 fullie and fruitfullie with comfort, Amen.

*Then shall be admonish them and the  
 Congregation in this maner:*

Looke then ye Elders that ye be diligent  
 in gouerning the Church that which (to-  
 gether with the Ministers of the worde) is  
 committed vnto you. Be also good watch-  
 men ouer the house and citie of God, to  
 admonish euerie one faithfully, and warne  
 him of his destructiō. Haue a care to main-  
 taine the purenes of doctrine, and the inte-  
 gritie of life in the Church of the Lord.

*And you Deacons, be carefull in the gathe-  
 ring of the Almes, circumſpect and cheere-  
 full in bestowing them: helpe the distressed,  
 provide for the right Widowes and orphans:*

F                    doe

## 80 THE MANNER OF ORDAI.

*Gal:6:9.10 doe good vnto all men, but speciallie vnto them which are of the houshalde of faith.*  
 Be all of you faithfull and trustie in your charge: and hold the mysterie of faith in a pure conscience, shewing good exāple vnto all the people. So shall you get to your selues a good degree and great libertie in the faith which is in Christ Iesus, & hereafter enter into the ioye of your Lord.

On the other side welbeloued Christians, receaue these men as the seruants of God. Estime the Elders that rule well worthy of double honor: submit your selues willinglie to their ouersight and rule: *Provide and furnish the Deacons of good meanes for the helping of the poore: Bee beneficiallie yet that are rich, gine liberallie and impart readilie: And ye that are poore, be poore in spirit, & carie your selues reverentlie towardes your providers: be thankefull towards them, and murmure not: follow Christ for the foode of the soule, and not for bread sake.* Let him that hath stolen, or bene burthenosome to his neighbour, steale no more, but let him rather labour and worke with his handes the thing which is good, that he may haue to gine vnto him that needeth. Doing so, each for his owne parte, you shall receaue of the Lorde the reward of righteousnesse. But seeing of our selues we are vnfitt for this, let vs call vpon

*Eph:5:26:*

upon the Almightye God in this sorte:

Lord our God and mercifull Father, we render thee thankes, because it hath pleased thee for the better furtheringe of thy Church, to appoint in the same, besides the Ministers of the worde, Rulers, & *Helpers*, Whereby thy Congregation might be maintained in good peace and prosperous estate, *and the poore people relieved*: and that presentlie in this place thou hast graunted vnto vs men of good testimonie, and endued with thy Spirit: Wee beseeche thee, furnish them more and more of such giftes as they haue neede of in their administration, namelie, the gift of wisedome, readines, and of discerning, *as also of beneficence*, to the ende that euery one may behaue him selfe duelie in his charge, the Elders in hauing a carefull regarde to doctrine and conuersation, to the keeping out the wolues from the sheepe-folde of thy welbeloued Sonne, & in admonishing and reproving the disorderlie and vnrulie. *Likewise the Deacons in collecting carefullie, and in bestowing liberally & prudently the almes of the poore, as also in comforting them with thy holie word.* Graunt both vnto the Elders *and unto the Deacons*, thy grace, that they may goe on constantlie in their faithfull worke, and that they neuer

waxe slow by reason of whatsoeuer paine,  
grief, trouble, or persecution of the world:  
Graunt likewise thy diuine blessing vnto  
this people especiallie, committed vnto their  
charge, that they submit them selues wil-  
linglie to the good admonition of the El-  
ders, and giue due honour vnto them for  
their office sake. *Graunt vnto the rich, li-  
berall heartes, towardes the poore: and vnto  
the poore a thankefull spirit towards those  
that helpe and minister vnto them.* In such  
sorte, that euerie one discharging himselfe  
in his callinge, thy holie Name thereby  
may be magnified, and the kingdome of  
Iesus Christ aduanced: In whose Name we  
conclude our prayer, sayinge, *Our Father  
which art, &c.*

OF

## OF TEACHERS, THEIR 83. OFFICE, ELECTION, AND ORDINATION.

There is also another sorte of Ministers of the Worde, called Doctors or Teachers, whose office is to instruct, & teache Doctrine, by expounding the Worde, teaching the principall points of religion: & prouiding with all diligence, that the puritie of the Gospell bee not corrupted, either through ignorance, or euill opinions.

The Doctours election and ordination, is as the Pastors: sauing that if there bee a Pastor of that cōgregation, he is to be vsed with the Pastors of the next Conference: and chieflie for that which otherwise is to be done by one of them: and that the pray-er, triall, and wordes of ordination, are to respect his speciall office.

## OF ELDERS, THEIR OFFICE ELECTION, AND ORDINATION.

The Elders must be men of good life, & godly conuersation, without blame, & all iust suspicion, carefull for the flocke, wise, and aboue all things, fearing God.

Nom. 11.16. to 30.

Act. 14. 16.

Rom. 11.

Ephe. 4. 8. 11. 12.

1 Cor. 12. 5. 28.

Whose office standeth in gouerning with the rest of the Ministers, in consulting, ad-

James. 5. 14.

1. Pet. 5. 2. 3. 4.

## 84 THE MANNER OF

monishing, correcting, and ordering all things appartayning to the comelie direction of the cōgregation. They differ from the Ministers, in that they preache not the worde, nor minister the Sacraments. In assembling the people, neither they without the Ministers, nor the Ministers without them, may attempt any thing. The electiō and ordination is to be as the Pastors at the first establishing of them in anie Congregation.

After, if anie of the number shall want, then it may suffice to be ordered by the Eldership of the congregation, in such sorte, for other circūstances then are here mentioned, as in the election and ordination of the Ministers of the worde: the prayer, triall wordes of ordinatiō respecting their speciall office.

## OF THE DEACONS, THEIR OFFICE, ELECTION, AND ORDINATION.

Acts.6.

**T**HE Deacons must bee men of good estimation and report, discrete, of good conscience, charitable, wise, and finally induced with such vertues, as Saint 1. Tim. 3.8. & 16. Rom: 12.8. Paule requireth in them. Their office is to gather the almes diligentlie & faithfullie,

to

to distribute it, with the consent of the Ministers, and Elders. Also, to prouide for the sicke and impotent persons, hauing euer a diligent care, that the charitie of godlie men, bee not wasted vpon <sup>2 Thes. 3. 10-11. 12.</sup> loyterers and idle vagabondes. Their election is to bee made by the Eldership, in such sort as hath bene afore rehearsed in the Elders, & their ordination with prayer, and by wordes, respecting their speciall office.

### THE DEPOSITION OF Church officers, vpon iust causes.

Concerning the Church officers, because Christ reproueth them that espie a moate in another mans eye, and will not see a beame in their owne: and for that the eye should be clearer then the rest of the bodie, the Minister of the word can not be criminous, but to the great hurt of the Church. Therefore it is to be vnderstood, that there be certaine faultes which if they be found in a Minister, by like authoritie as he was elected, he is to be deposed: as for example, for papistrie, or other heresie, Anabaptistrie: for adulterie, felonie: for being a drunkarde, an vsurer, a gamester, or giuen to filthic lucre, &c.

Others

Other are not so grieuous, if so bee that after brotherlie admonition hee amende them: as for example, straunge and vniprofitable fashion in preaching, and handling the Scriptures, curiositie in seeking vaine questions, negligēce as well in his sermons & in studying the scriptures, as in all other things concerning his vocatiō: scurrilitie, flattering, lying, backbiting, wantō words, deceit, couetousnes, taunting, dissolution in apparell, gesture, and other his doeings: which vices as they be odious in all men,

**Mat. 5.13.14.16.** **Mark. 9.49.** **1. Pet. 2.12.** So in him that ought to be as an "example to others, they are in no wise to be suffered.

And if so bee that accordinge to Christes **Mat. 18.15. to 18.** rule, beeing brotherlie aduertised, hee ac- **Luke. 17.3.4.** knowledge not his faulte, and amende, hee **Iames. 5.14.** is to be deposed. The same rule is to be fol- lowed in like causes with the rest that haue charge in the Church.



## THE ORDER OF THE ECCLESIASTICALL DISCIPLINE.

The necef-  
fitie of dis-  
cipline.

**A**S no Citie, Towne, House, or Fami-  
lie, can mainteine their estate, and  
prosper without policie & gouerne-  
ment

ment, euен so the Church of God, which requireth more purelie to bee gouerned then any Citie or familie, can not without spirituall policie, and ecclesiasticall Discipline, continue, increase, and flourish. And as the Worde of God is the life and soule Ephe. 5:23 & 5:26-27. of this Church, so a godlie order of Discipline, is as it were sinewes in the bodye, which knit and ioyne the members together with decent order and comelines: It is a bridle to stay the wicked from their mischiefe: it is a spurr to pricke forward such as bee slow and negligent: yea and for all men it is the fathers rodde, euer in a readines to chastise gentle the faults committed, and to cause them afterward to liue in more godlie feare and reuerence. Finallie, what Discipline is, it is an order left by the Lord our God vnto his Church, whereby men learne to frame their willes and doeings, according to the lawe of God, by instructing and admonishing: yea, and by correcting and punishing all obſtinate rebelles and cōtemners of the same.

There are three causes chieflie whiche should moue the church of God to the executing of Discipline. First, that men of euill conuersation be not numbered among Gods children, to their fathers reproch, as if the Church of God were a sanctuarie Ephe. 5:26-27. for

For what

causes it

ought to

be vsed.

for nougatie and vile persons. Secondlie, that the good be not infected with accompanying the euil: Which thing Saint Paule foresaw, when he commaunded the Corinthians to banish from among them the **1 Cor. 5.6.** incestuous adulterer, saying: A little leauen **Galat. 5.9.** maketh soure the whole lumpe of dowe.

Thirdlie, that a man thus corrected or excommunicated, might bee ashamed of his fault, and so through repentance come to **2 Thes. 3.6.** amendment: the which thing the Apostle **1. Cor. 5.4.** calleth deliuering to Satan, that his spirit **1 Tim. 1.20.** may be sauued in the day of the Lord: meaning that hee might be punished with excommunication, to the intent his soule should not perish for euer.

This censure, correction or discipline, may rise either vpon priuate or publike occasion: priuate, as if a man offend either in manners or doctrine against thee, to admonish him brotherlie betweene him and thee: if so be he stubbornlie resist thy charitable aduertisemens, or by continuance in his fault, declare that he amendeth not, then, after he hath bene the seconde time warned in presence of two or three witness-  
ses, and continueth obstinatelie in his fault, he ought, as our Sauiour Christ comandeth, to be disclosed & manifested to the Church, so that according to publike

disci-

discipline, he either may bee reformed, or else be punished, as his fault requireth.

Touching priuate admonition, three things are to bee obserued : First, that the admonitions proceed of a godlie zeale and conscience, rather seeking to winne our brother, then to slander him. Next, that we be assured, that his fault be reproueable by Gods worde. And finallie, that wee vsse such modestie and wisedome, that if wee somewhat doubt of the matter, wherof we admonish him, yet with godlie exhortations, he may be brought to the knowledge of his faulte.

Besides priuate admonition, hauinge great vsse to reforme offendours in publike Discipline, the Eldership hath power of Ecclesiasticall censures, to bee vsed according as the qualitie of the offence shall require.

These censures are, Admonition, Suspension, excommunication : which in all tender regard and godlie zeale of preserving the members of Christ from infectiō of sinn, they are to vsse, if they perceiue any euil in anie man, either offensiue in example, or slanderous in manners, or vnworthie his profession. As for example. If there be anie person disobedient, trayterous, seditious, or couetous, an adulterer, or for-

nica-

## 90. Of Discipline.

nicator, forsworne, theefe, bryber, false  
witnes bearer, blasphemer, drunkard, slau-  
derer, vsurer, or dissolute: Any heresie or  
fecte, as papisticall, Anabaptisticall, and  
such like: brieflie, whatsoeuer it bee that  
might spott the Christian Congregation,  
**Ephe. 5. 20. 27.** yea rather whatsoeuer is not to edification,  
ought not to escape eyther admonition or  
punishment.

And because it commeth to passe some  
time in the church of Christ, that when o-  
ther remedies assayed, profit nothing, they  
must proceede to the Apostolicall rod and  
correction, which is, excommunication: It  
is ordeyned, that nothing be attempted in  
that behalfe without the determination of  
the whole Congregation: wherin also they  
are to beware & take good heede, that they  
seeine not more readie to expell from the  
Congregatiō, then to receiue againe those  
in whom they perceiue worthie fruities of  
repentance to appeare: neither yet to for-  
bid him the hearing of Sermons, which is  
excluded from the Sacramentes and other  
benefites of the Church, that he may haue  
libertie and occasion to repente: finallie,  
that all punishmentes, corrections, cen-  
sures, and admonitions stretch no further,  
Gods word then Gods word with mercie may lawful-  
lie beare.

**Rigour in  
punishmēt  
ought to  
be auoy-  
ded.**

For

For the better execution of this holie <sup>rule of discipline.</sup> Discipline, the Eldership of euerie particular Congregation, is euerie weeke to assemble for the ouersight and guidance of that church, that all thinges may be done to the furtherance of pietie and true Religion, and for the correction and punishment of offences to the contrarie.

¶ This may be sufficient for particular Congregations: for the visitation whereof and decision of causes, which can not bee ended in them and such like: Meetinges, Conferences, and Synodes of Ministers and Elders, chosen by particular Churches and Meetings, are to be helde as the Ministers for time and place and other circumstances shall thinke meete.

92 OF THE CIVIL MAGI-  
STRATES authoritie in causes of  
the Church.

BESIDES this Discipline of the Churche, we professe that Almighty God hath placed the Soueraine Magistrate in the highest authoritie vpon earth, next vnder him, within their Dominions, ouer all persons and causes, as well ecclesiasticall as ciuill, to see and comande the ordering of them, as by his most holy word he hath appointed. Therefore if anie thinge shalbe otherwise done by negligence, contempt, or anie other cause, wee acknowledge that by such authoritie they not only may, but also ought to enforce euerie one aswell of the Ministerie and other charge in the Church, as those which are of the ciuill estate, to walke in their calling as by the worde of God they are taught to doe: and to punish the transgressors by the ciuil power committed vnto anie such Magistrate, with temporall punishment in bodie, libertie, or goods, as the qualitie and cōdition of the offence in iustice shall require.

(cō)

FINIS.

